

The Messenger

Rev T Appel DD
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"Is the Truth in Jesus."

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Poetry.

THE CITY OF GOD.

We stand to-day in the quarry,
Hewing with anxious care,
The blocks with which, to-morrow,
We would build life's mansion fair.

Stately and grand in proportion,
It rises with pillar and dome,—
Its walls of the snow-white marble,
Its base of the solid stone.

Fretted each marble column
With devices so cunningly wrought;
The marble speaks for the builder,
And utters his glowing thought.

It breathes of our life's fulfillment;
Of life we will conquer, not bear;
Of the world's life, and the world's sorrow,
Of the days that our brows shall wear.

We forget that "the days are evil,"
That the way at best is long;
That the bravest heart grows weary,
And silent the gladdest song.

That wisdom, and strength, and honor,
Must fade like the far sea foam;
And nothing bath walls enduring
But our far-off beautiful home.

There "our elder brother" waiteth,
His streets His feet have trod,—
'Tis "the City which hath foundations,
Whose maker and builder is God."—Selected.

Communications.

For The Messenger.

NATURAL AND SPIRITUAL IN HOLY SCRIPTURE.

VII.

With many it is felt that private judgment and church authority must fairly exhaust the question, How are the Scriptures to be interpreted? The two principles are taken to be reciprocally exclusive, and each the necessary alternative of the other. But this is a fallacy. We have already seen, that there can be no such thing as a purely naked or abstract private judgment; and it needs no very deep reflection to see, that there is just as little room to speak of a naked or abstract church authority. Freedom and authority condition each other universally in our human life. Neither can exist in the moral world, without qualification in some way from the other. Every Protestant Church is compelled thus to exercise dominion over the faith of its own subjects. That belongs to the very idea of a Church. On the other hand, no Church can stretch its authority so far as to exterminate the private liberty of its subjects in full. For that would be the extermination of itself.

Romanism pretends, indeed, as we have seen, to do something of this sort, by declaring its authority to be, in an outward mechanical form, an end of all strife in matters of religious faith; and by offering thus a show of refuge from the difficulties of lawless freedom. And there is no doubt but that with a certain class of minds, it is just this pretension more than all else, which proves a snare in its favor. They want rest, and find it here on the cheapest terms. To their view the logic is clear, the alternative plain as common sense can make it; either this, or else that; mere self-intelli-

gence and self-will on the one hand, or else on the other hand church authority exercising absolute sway over both. It is the case of Issachar, in Jacob's prophecy: "a strong ass crouching down between two burdens; and he saw that rest was good, and the land that it was pleasant; and he bowed his shoulder to bear, and became a servant unto tribute." For who may not see, that a licentious self-willed submission to mere outward rule in this case, is no whit better than a licentious self-willed private judgment? Either side of the dilemma is as much false as the other; and both are alike self-destructive. It is only in the presence and power of a higher rule, that either one or the other can attain to its proper form; and then only, and not before, will the two principles show themselves to be, not contradictory, but of true heavenly accord. That higher rule, of course, can be only the life of the Lord, brought into living communication with men, in the most real way, directly from the Lord Himself.

No one who believes in the heavenly world, and thinks at all of its necessary constitution, can doubt the possibility of such a full harmonization of the principles of freedom and authority through the living presence of the Lord. For is not just this the idea, that forms the very inmost sense and soul of the petition, "Thy will be done in earth as it is in heaven?" The planets in their orbits are not more bound by objective rule, than are the angels who receive all they are continually from the Lord; while, at the same time, they live, move and have their being, as we know, in the very element of personal intelligence and freedom. There is no blind obedience, and no mechanical piety in heaven.

It serves at once to confirm what has now been said, that both the Romanist and the Protestant rules of faith find it necessary, in fact, to bring in the idea of the divine

the necessary completion of their respective theories; acknowledging thus actually the imperfection of these theories in any other view. They do so, by professing to believe in the Holy Ghost, the giver of life, who proceedeth from the Father and the Son, who spake by the prophets, and from whom only all spiritual illumination is to be regarded as coming into the minds of men, whether through the Bible or through the Church.

What the Romanist theory is in regard to this heavenly illustration, we have already seen. It is made to hold exclusively in the Church; which is declared to be a supernatural constitution, ordained and appointed by Christ for the express purpose of making His Word available for men as a sure rule of faith. By natural human evidence, it is said, we rise to the perception of Christ as a teacher come from God (the faith of Nicodemus, John iii. 2). By His teaching then, we are inducted into the knowledge and belief of the Church, which is made to be the home and organ of His Spirit to the end of time. And so, finally, by such outside authentication, we are enabled to see and understand what the Word of God is as we have it in the Holy Scriptures—their historical credibility, their real divine inspiration, their exact canonical measure and extent, and their true infallible interpretation. Such is the Roman rule of faith. The office of understanding the Scriptures wrested from private judgment in full, and bestowed upon a human corporation supposed to be supernaturally endowed by Christ Himself with all powers necessary for this purpose!

It is well, certainly, that the idea of the divine in the Word of God is acknowledged in this way, as something above and beyond the merely human and natural in its general constitution. It is a testimony, as far as it goes, to the great fact of its inspiration. But what becomes of the testimony, when the inspiration is found to be of no abiding, absolute, living force in its own nature, so far as the Word itself is concerned; but only the dead memory of a fact past and gone, needing for its vivification now the breath of another heavenly life altogether? For what else than that is it to say, that the inspired sense of Holy Scripture depends on another inspiration, applied to it from the outside by a divinely appointed teaching Church? This is not to question the divine origin of the Church, nor its divine constitution, nor its divine commission to teach.

But it is to question most earnestly the right of the Church to set itself, in such character and function, above the inspiration of the Word in the way here claimed, by making its own inspiration (supposed to be from the Holy Ghost outside of the Word) to go before the divine sense and power which are actually in the Word itself; the effect of which must ever be in the end, as all may see, the overthrow of all real faith in what the Scriptures claim to be, in such living view, as God's holy revelation. Against all such inversion of the true order of our Lord's glorious kingdom in the world, we are bound solemnly to protest. That order is not, first Christ, then the Church, and then the Word; but plainly this: Christ first, then Christ in the Word, and only after this, and through this, Christ in His mystical body the Church. To subordinate the Word to the Church, is to subordinate Christ Himself to the Church; which indeed is just the crying sin of the Church of Rome.

What has now been said of the Roman rule of faith in its relation to the guidance of the Holy Spirit, finds its fair counterpart again in what we may call the parallel movement of the opposite Protestant rule in the same view. This too, as already intimated, is forced to call in the notion of a divine spiritual guidance for its own completion. But here again, so far as the idol of private judgment (technically so called) keeps its place in the soul—that is, so far as the natural letter of the Bible is held to be in and of itself a full passport to its inward living spirit—the notion of such higher guidance, when closely looked into, is found to resolve itself invariably into the imagination of a divine influence operating on those who receive it, in an immediate and direct way, outside of the Bible altogether. What is needed for the right understanding of the Word of God in this view is not any spiritual illumination, but a certain state of light otherwise induced in the soul, by which it is enabled to see into the Word wondrous things from its own experience. The Word in this way has its life and power wholly from outward human spiritualization, and in no real sense whatever from inward divine inspiration; which are two vastly different things.

We can have this in widely different forms. Even an infidel may have in him some sense of the divine, and feel it to be, at times, the necessary perfection of his own being. Philosophy has power to see in the human spirit some image of the heavenly and the eternal. In all ages, mystical religionists have dreamed of finding God in themselves. In the Christian Church, time and again, whole sects have been led to exalt the idea of an inward Christ above the outward historical Christ, and to find the Holy Ghost in the notion of an "inward light" which lighteth every man that cometh into the world. All evangelical confessions, of course, acknowledge the historical Christ, the divine inspiration of the Word, and the need of the Holy Ghost for the right understanding of the things which are there revealed concerning Christ and His kingdom. But, with all this, it can easily be seen, that, in various ways again, these evangelical confessions, for the most part, look for this illumination of the Holy Ghost as a gift to themselves in the first place, independently of the Word and apart from it, and not as a divine mystery actually inherent in the constitution of the Word itself.

Of all such outside action of the Holy Ghost now, whether in Protestant or Roman Catholic guise, we are bound to believe and affirm, that it is no more competent to reach and grasp the true spiritual life of Holy Scripture, than any of those other outward appliances, which we have already seen to be wholly insufficient for that purpose. Like these other appliances, the influences of God's Spirit in such extraneous view may be of immense account for our general spiritual life; but only by coming first of all themselves, into right order and line with the true fountain-head of this life in the Word INCARNATE AND WRITTEN. If they pretend to invert that order, they become an invasion and profanation of the true interior sanctuary of the Word, no less than when such wrong is done by grammar, logic, rhetoric, and other natural science, invading the holy of holies in the same irregular and violent way.

J. W. N.

For The Messenger.

THE TERMS OF THE PEACE MEASURE.

It has been assumed that the action taken by the General Synod at Lancaster, looking toward the establishment of peace in the Church, designed that controversy in regard to the merits of the questions that have been agitating the Church should cease during the period of what has been called the truce. These questions, it was understood, were to be referred to a Peace Commission, in the hope that some understanding or settlement could be reached by which the peace of the Church would be established. The mere fact of the appointment of such a Commission seemed to imply, that the controversy should be referred to that Commission. But in order to make the matter clear, a series of resolutions was passed, enjoining upon editors and professors especially, in the meantime, to refrain from keeping up agitation in the Church. Is this action to be accepted and heeded? Or are we now to launch into a sea of controversy on the main issues before the Commission meets? The answer given to these questions must largely determine whether the Peace Measure is to amount to anything or not. It is very evident that the Peace Commission cannot provide for the peace of the Church unless certain necessary conditions are at hand. First among those conditions is a peaceful disposition in the Church itself. If this is not at hand, the Commission cannot create it. If the Church is at war, and determined to be at war, the work of the Commission is ended before it is begun.

One of our periodicals has already expressed dissatisfaction, that the General Synod did not itself go into an investigation of our troubles with a view of determining where the responsibility lies. This periodical represents those brethren, who united in the Peace Measure, and a soul-stirring appeal is made to the devotion of the language of the Fatherland, over the action of the General Synod. To that action, it was said, the Synod was guided and led by the Holy Spirit. If we falter now already in standing cordially by the action of the General Synod, what hope of peace is there in the future? If we cannot exercise sufficient self-restraint to refrain from criminating each other during this interval of truce, no one need lay the pleasing notion to his soul, that peace can be maintained when the truce is ended. Hence, much depends upon the spirit manifested now.

Another condition, as brought out by a writer in the *Christian World*, over the signature G. W. W., is, that we agree to bury our past conflicts. Instead of attempting to open past issues, with a view of putting one or the other party in the wrong, we must start anew from our present position. It has been asked, how can we right what is wrong without investigating the causes of our disturbances in the past? Very easily, we reply, provided we are ready and willing to confide in each other's professions and position in the present. Suppose we can harmonize on certain positions now, what matters it who was in the wrong in regard to our differences in the past? Both sides have been conscientious in past differences, and neither will submit to be humiliated by the other. So says the writer in the *World*, and we agree with him.

Once open that question, "Which has been at fault in bringing the troubles upon the Church?" with a view to criminate one party, and the peace is ended—rather it is not begun. There are two sides to this question. Each honestly claims, that the other has been in the wrong. The truth is, there has been wrong on both sides. To confess that is what is needed, and then resolve, by the grace of God, to learn wisdom by past mistakes, and labor for harmony in the time to come. We do not propose to suggest what basis the Commission shall lay down for harmonizing the Church in the present and future. We are willing to leave that to their judgment and wisdom. But we are very sure, if the past is to be brought up for judgment, the controversy will only then begin.

Another remark we make, and that is, that the recent defection of one of our ministers to Rome should not be made an obstacle in the way of the Peace Movement. Rather should it serve to aid in cementing

the peace. Both sides are a unit in condemning and deploring that defection. The one is not more firm and decided in this condemnation than the other, however much their theologies may differ on other subjects. Equally free from all taint of Romanizing heresy, they can heartily unite in repudiating all such apostasy from the true faith taught in God's Holy Word. This repudiation can be hearty and decided without mingling with it bitterness and passion. We need not lose or lower our own self-respect by using disrespectful language in characterizing the sad defection, as has been done by low puns on the name of the person, who has departed from what we hold as the true faith. While we condemn the defection, we should condemn in sorrow, rather than in the weakness of mere passion.

Individually we are perfectly willing that any Romanizing tendency in the Church shall be fully ventilated, and when the time comes for the examination, we shall be glad to see all proper tests applied, if necessary, to discover its causes or existence. But let not the Church lose its self-possession, and be turned aside from steadily pursuing the course to peace by an occasion such as this. We owe it to ourselves and to God, that while we lift up the banner of the pure Reformed faith against all forms of heresy, we see to it, that we do not suffer the Church to be rent into fragments by the spirit of schism, and scatter her children without a spiritual home. Schism and heresy are equally to be condemned, and while we seek to shun the one, we should not recklessly fall into the other.

For The Messenger.

MAN'S LONGING AND GOD'S SUPPLY.

The profoundest fact in the constitution of man's nature, is the longing of the soul after the Infinite. It is not peculiar to Christian men; it is true of all men everywhere, Christian or not Christian. There is an unquenchable, unsatisfied longing after the

presence of God, and communion with God, in every human heart that understands itself. Especially under the stress of great sorrows, great calamities, or great disappointments, does this passionate longing after the Infinite assert itself. In his utter helplessness, man reaches out after some power; some person stronger, wiser, and better than himself. Nor has God implanted these longings of man after Him, and left them unsatisfied. He has not disappointed that instinct of yearning love that He has given us. God is a faithful Creator, and where He makes man with longings, it is a prophecy that these longings are going to be satisfied. He has placed Himself within our reach, and presented Himself under a form that meets the necessities of our nature, and stays, without suppressing the desires of our hearts.

A living man must have a living God. We are made to need a person—not things. No things can satisfy a living soul. No accumulation of dead matter can become the life of an immortal being. No man can feed himself, so as to want no more, upon the dry husks that lie round about him in this world,—wealth, position, honor. Books, thoughts though better, and nobler than things, are still insufficient. Principles, however good and true, are not enough. We want something—some one to lay the hand upon that shall return the grasp of the hand. We need a being, who is all-sufficient, or we will perish in the midst of earthly plenty, and will die with thirst, whilst the water of eternal delights is running all around us. We need one "who is very man," with man's nature, and man's sympathies; and one, who is, at the same time, more than man—"that is, one who is also very God." In a word, our Lord Jesus Christ. He is the manifested God—the Godhead coming into contact and union with man, his wants and his sins—the living God and His living Son—the everlasting Word made flesh. "He that believeth on Him shall never hunger, and he that cometh to Him shall never thirst."

All wants are supplied in Him. We are made to require and to be restless until we get perfect, unchangeable love. It is to be found alone in Christ.

We must have Him, or the burden of self will be a misery to us; a hand laid upon the springs of our conduct, authoritative and purifying, and the blessedness of a voice that will say to the troubled elements within, "Peace, be still." They are found alone in Christ.

We want rest, purity, hope, gladness, life in our souls. These are all found in Christ, and no where else.

Whatever be our character or history; whatever be the exigencies of life, we are lying under the pressure of—man or woman, adult or child, father or son, man of business or man of thought, struggling with difficulties or bright with joy—the perfection of being, the supply of our necessities and the satisfaction of all our longings, are found alone in the God-man—JESUS CHRIST OUR LORD.

W. H. H. S.

Family Reading.

UNDER THE SNOW.

Softly the snow spreads its mantle of white,
On the fresh grave of my darling to-night;
Noiselessly driven and hurrying fast,
Speed the white drifts on the wings of the blast.
Colds falls its tread on my grief-stricken breast,
Where the dear head was oft pillowed at rest;
O'er the lone couch, O ye winter winds blow
Softly—my darling lies under the snow!

Vainly I seek Thy wise purpose to trace—
Lord, in Thy mercy, O grant me Thy grace!
Blinded through tears I can see but the road,
Dreary and dark, to my darling's abode,
O for one smile, for one tender caress!
O for Thy presence my spirit to bless!
Ah! what delight can this heart ever know,
When it lies buried deep under the snow.

Courage, sad heart, nor indulge thy wild pain,
Spring-time will come in its beauty again;
Sunshine and flowers will lend as they pass
Freshness and light to the soft springing grass.
Birds in their branches shall warble above;
Nature's sweet voices shall whisper of love,
Roses will blossom and violets will blow
Over the grave that is covered with snow.

KATAKI-UCHI, THE AVENGER OF BLOOD.

"But I say unto you, love your enemies, do good to them that hate you and pray for them that despitefully use you and persecute you." This is the golden saying of the Prince of Peace.

"Thou shalt not live under the same heaven with the murderer of thy father or thy master," says Confucius, the teacher of four hundred millions of men. So likewise taught Moses, the law-giver of the Hebrews. "Thou shalt love thy neighbor and hate thine enemy." "An eye for an eye and a tooth for a tooth."

Blood and iron, hatred and revenge to one's enemy, taught Moses and Confucius. Forgiveness and mercy taught Christ, the Son of God.

Yet in Japan, where texts from Confucius' writings are inscribed on wall and silken scroll, and book and cup, and cut into the steel of sword blades, there were no cities of refuge, as in old Hebrew commonwealths. The murderer, if not instantly killed, was pursued and hunted down until slain. If the children of the dead man were but infants, the duty of revenge was taught them at the breast. Katakai-Uchi (vengeance on the murderer) was the daily theme for years; while all the time from the age of ten the boy practiced swordsmanship and spear exercise. He practiced the falling forth in disguise, but with girded sword, to stain his bright blade in the murderer's blood.

If the children were girls, they too were trained for the supreme duty of revenge. They were taught to handle the spear and the sickle and chain which skillfully thrown around an enemy's neck would sever the jugular vein. Or they practiced *shuriken* (throwing flat pieces of steel sharpened at one end like arrow-heads) to put the eyes out and penetrate to the brain.

Oh, how many Japanese children's books there are steeped in the spirit of revenge; true stories, novels, histories, tiny colored children's pictures, primers. Not only are their books full of it, but their theaters and amusements smell of blood—tell of revenge. The true story of the Forty-seven Ronins is recited, painted, pictured, played, written in every way. To no spot do men and women, children and babies go more than to their flower-decorated and incense-perfumed graves overlooking the Bay of Yedo. Is it any wonder then that a Japanese boy at school in Massachusetts politely asked his teacher for permission to kill one of his class-mates who had offended him? What would a teacher reply were a bright, obedient, polite boy to come to him and say, "Dear teacher, please let me kill my class-mate John?"

While instructing Japanese students in moral science, I found that the hardest lesson for them to learn was the duty of forgiving their enemies.

About twenty years ago, there lived out in the sea to the south-west of Japan on the Goto Islands, a daimio named Sayemon, whose favorite retainer was one Ichino. Every year the daimio made a journey to Yedo, to live in the Tycoon's capital during several months of the year. There, in the heart of the great city, the proud and haughty lord lived in pomp and display with his followers. It was just after Commodore Perry's visit and treaty-making. Our American consul-general Townsend Harris came to live in Yedo, and Ichino first caught sight of an American as he rode on horseback round the city. When he came home at night Ichino told his wife of the strange foreigner who had blue eyes, and hairy face, and most curious clothes. His two sons, one three and the other five years old, sat on their knees on the mats listening to every word. When they fell asleep that night their dreams were of blue-eyed and light-haired men with hats on, and "black ships," and locomotives, and a

great many things such as were never seen in Japan.

Four years of life in Yedo passed away. One day orders came to Ichino to return to the far-off island. He started to travel partly on foot and partly by *kago* (or basket-seat) borne on men's shoulders. A fellow-officer named Yamaguchi accompanied him. Oh, how beautiful was the country along their route! It lay over the pine tree isles of the Tokaido, along the glancing sea, over the fir clad Hakone Mountains, around glorious snowy Fuji, through bustling towns and cities, past old battle-fields, famous red pagodas, white-walled castles and through the inland sea. All kinds of amusements and interesting scenes and curious people were to be met along the route.

Now Ichino's companion was a man of sulky temper, and not very good character. On the third day, tired of walking, and wishing to continue their journey at night, although snow was falling, they stopped at a station where basket chairs were on hire. There was only one chair, and this was placed at Ichino's disposal as he had given the order first. At this Yamaguchi got very angry. He began to revile the chair-bearers, and threatened to take the basket-chair by force. Ichino tried to soothe the angered man, and showed him how unreasonable he was, and then gently rebuking him for allowing his temper to get the better of him, which had thus far prevented his promotion in office, said, "You may have the chair, I'll go on foot," and pulling on his gloves he started to go. As he turned his back, Yamaguchi followed him with his drawn sword, and aiming a blow at Ichino's head missed it, the blade cutting across the right shoulder. Quick as a wink Ichino's blade was out, and in the dark night, in the falling snow, sparks flashed from the crossed steel. A few passes of the heavy double-handed swords, and the contest was decided. With right arm disabled and faint from the loss of blood, Ichino was soon helpless, and one final sweep of his enemy's sword left him a corpse.

The falling snow covered every stain of red, and under its white shroud the unburied body lay, till the weeping widow with her sons came to bury husband and father in the temple yard near by. They set up a neat gray pagoda-shaped stone, and plucking camellias and bamboo evergreens, decorated the grave. Then kneeling down, mother and sons swore to revenge his death.

What then did father and sons do? The answer to this question will tell us how Old Japan differs from the New. The mother and sons immediately wrote to the daimio, requesting permission to search out and kill the murderers. The request was granted. Here is the old law.

"In respect to revenging injury done to master or father it is granted by the wise and virtuous One (Confucius) that you and the injurer cannot live together under the canopy of Heaven."

"A person harboring such vengeance shall notify the same in writing to the criminal court, and although no check or hindrance may be offered to his carrying out his desires within the period allowed for that purpose, it is forbidden that the chastisement of an enemy be attended with riot."

So making a bag of silk damask to preserve the document giving official permission to kill Yamaguchi, the mother sent her sons daily to fencing school under a famous master. In a year, they were such expert swordsmen that they could cut through three tempos (thick oval brass coins) laid one on top of the other at a stroke, halve a dog at a blow, while few of their companions dared try a bout of skill with them.

Then the mother and sons made ready to begin their search. They sold off their house, land and garden and all their furniture, even parting with their father's collection of paintings on silk, his *brenzi*s, and some very old Korean relics which his ancestor had brought from Korea when a soldier in 1596. They kept his trusty swords which the elder son girded on his waist. A farewell feast was given to their friends, and early one morning, their relatives accompanying them to the next village, they started off.

With neither newspapers, telegraph, railways or steamers, what a fool's errand it seemed to find this one man out of thirty millions of people! "It was trying to guess at one particular hair in nine oxen," said one old croaker.

Long and weary was the quest. Many score of pairs of straw sandals were worn out. Many a clue was followed in vain. O'er mount and moor, in cities and on the lonely sea-shore, among villages and monasteries they searched in vain.

Six years passed by. The sword still chafed its scabbard and the heart its bosom. They had traveled over nearly the entire empire but success was not yet. To rest themselves for a few weeks they went to live in Yedo. There they heard their enemy had long ago shaved

his head and become a priest. He had been a monk in the temple but had fled to Kioto. Thither the three sped to find their game fled to Ozaka. Thence also they went, and after long search heard that their victim to avoid suspicion had put on rags and become a common beggar.

Thus another year of disappointment wore away, and the lamp of hope burned low, but resolve never flickered. At many a temple where they stopped to pray, mother and sons renewed their vows to the gods as avengers of blood.

It chanced that one day as they passed near a town called Happy Mountain in a certain province (and Bingo was its name) a squad of recruits were being drilled for the Mikado's army, and as they drew near the brothers saw in the ranks their long-sought enemy.

Oh, how their hearts beat and the hot blood leaped along in their veins! Instinctively their fingers closed on their sword hilts with terrible grip, and oh, how they longed at once to challenge the murderer and spill his blood. But like true Japanese, trained from babyhood to conceal their emotions, their faces except their eyes seemed calm. The flap of their left sleeve concealed their clenched right hands. Going up to the officer they told their story, named their man and politely begged permission to kill him on the spot.

Had the widow and orphans arrived three days sooner, there would have been a bloody duel, a crowd of spectators, one or two corpses, and fresh cremation fires lighted; but they had come too late. "I am very sorry, sirs and madame," said the officer politely. "I should enjoy seeing revenge taken. Your purpose is a most excellent one, but read yonder proclamation from the government. It was posted up only yesterday."

He pointed to a roofed frame, hung with boards inscribed in India ink with laws and proclamations. Beneath each one was the seal of the Great Council of the Great Government of Japan. A crowd of people were eagerly reading the last one on which the ink still shone fresh. As the three approached they heard one reader exclaiming to another "Why, the government is changing some of the oldest of our national customs. It forbids the sacred duty of revenge. I am much afraid murderers will now increase since they will have no fear of the avenger of blood before their eyes." "Oh, no, I don't agree with you," said his friend. "The government is able to punish criminals and

it is better to lodge justice in the hands of the emperor than in those of individuals." The mother and sons then read the new law which ran as follows: "A son or grand son shall also be liable to no penalty who slays the murderer on the spot, and at the moment that the murder has been committed, but if subsequently to such murder he deliberately frames a scheme of revenge and carries it out by himself, slaying the murderer, then he shall be liable to the ordinary punishment for preconcerted and willful murder. 'Oh! this is terrible.' 'Our seven years spent in vain, and revenge snatched from us at the moment of success. Oh! Oh! But we must obey the mikado's will. Heaven make us faithful.' They now made formal application for the arrest of the man, and official search was made. But we all know the law's delay, and meanwhile he had deserted. But the eye of justice slept not. The government by proclamations posted all over the empire outlawed the villain. After a few months he was found in disguise as a charcoal-burner on a lonely mountain near Kioto. Arrested and brought to trial, he was condemned. With eyes bandaged with paper he kneeled to receive a murderer's fate at the hands of the executioner. One blow of the sword severed his head.

Thus in the Empire of the Eastern Seas, peace and justice are winning their way. Violence, private revenge and bloodshed are giving place to justice, courts and civilization. Better than law and courts is the gospel of Jesus Christ now shining like the sun in the hearts of the Japanese. Thousands of children once taught revenge as a duty now learn the blessed gospel word, "Love your enemy." "Dearly beloved, avenge not yourselves, but rather give place unto wrath, for it is written, Vengeance is mine, I will repay, saith the Lord."—*Sunday Afternoon.*

A HARD LOT.

Much is said and written of the cruelty of the step-mother. With the mother-in-law she is chosen as the target for ill-nature. But is her lot pure Elysium? Her marriage is generally an unsentimental one. She needs a home, and her husband requires a mother for his children. It is a business transaction on both sides. But if little sentiment exists, the call of duty is clear; and many a step-mother who subsequently meets with abuse starts with a desire to do her duty. How hard it is to perform a duty

where sentiment is conspicuously absent, those who know can tell; and she soon comes upon her trials. The children are prepared to give her all the trouble they can. They remember the kindness and forget the weaknesses of their own mother. Every old servant who is found fault with tells them privately how different things were in their dear mamma's time. Every novel they read treats the injustice and cruelty of step-mothers as a fact clearly ascertained and as invariable as that bees make honey, or that wool comes from sheep. Every fault the step-mother commits is seized on as a sign that she is true to the character of her class; and the children triumph in the vindication of a general truth. She cannot always reckon on the support of her husband, for he loves his children and hates family disputes. He is apt to side with the children as against a legal wrong-doer. The wife, although she may have married prosaically, does not like to stand this—she does not like to be set at naught in her own house, and she determines to get the better of her husband. Every source of domestic anarchy thus becomes increased, until the entire house is plunged into a sort of civil war. And the poor step-mother bears the entire blame. Girls, old and young, should think carefully before consenting to occupy such a trying position.

THE ORGANIST'S FAVORITE.

"Wie schön leuchtet der Morgenstern."

From the German of Julius Sturm.

BY REV. J. H. DUBBS, D. D.

"How brightly shines the Morning-star!"
Of all our hymns 'tis best by far!
My eyes are full of tears as soon
As I begin that ancient tune.

It happened on one gloomy day,
When Frederick seized Silesia:
His hosts the narrow valleys fill;
The foe encamped on yonder hill;
The hamlet full of want and dread;
In many a house no crust of bread;
Nor horse, nor cattle, in the stall—
The foe, alas! had taken all.

As oft before when full of care,
I spent the night in sighs and prayer;
But when, as was my usual way,
I climbed the tower at break of day,
'Twas calm and still for all around,
The foe was nowhere to be found;
Then from my head my cap I raised,
And softly said, "The Lord be praised!"

List! suddenly I hear the sound
Of horses' hoofs along the ground:
An old Hussar is riding fast,
And staves before my door at last.

I hurried down. "In haste," he cried,
"Open the church." But I replied:
"All that is here belongs to God,
Who robs His house must feel His rod!"
"Open the church!" I hear him cry—
"Open the church at once, or die!"
His saber from its sheath he drew;
I thought of wife, and children too;
The door I quickly opened wide
And trembling entered at his side;
My weeping wife had followed fast.

The altar quick the soldier passed,
Climbed up to where the organ stood,
Then looked around and grunted, "Good!
Give me a hymn-book! Here, I say,
Here is the tune I'd have you play!
Madame can fill the pipes, I think—
Now, forward march! and do not shrink!"

But when I had begun to play
The prelude in the usual way,
The soldier cried out savagely:
"None of that tinkling stuff for me!
The opening words, I told you, are,
'How brightly shines the Morning-star!'"
"Tis but the prelude!" "Stupid dunce!
Why don't you play the tune at once?"

I yielded to his stern command
And played at once the choral grand;
Then loudly sang the soldier grim,
I and my wife assisted him.

Our song was ended; but the man
Sat still, while tears profusely ran
Down o'er his face—they sparkled bright
Like diamonds in the morning light.
Then he arose and pressed my hand:
"Take this!" he said, with stern command.

I saw a silver dollar shine,
And when I would the gift decline,
"It is not stained with blood," he said,
"Give to the poor who cry for bread!"
Then as we left the organ-loft,
He gently said, in accents soft,

"I love this hymn; for yesternight
It brought me back to God and light.
Our major, whom my heart reveres,
Last evening called out, 'Volunteers!
A forlorn hope must stand to-night
Before the foe, on yonder height.'"

"Are all afraid?" the major said;
And at his word my cheek grew red.
"No Prussian dares the task decline!"
I cried, and stepped before the line;
And then my boys, my noble three,
Cried, "Father, we will follow thee!"

Together then to yonder height
We went, to watch the livelong night.
It lightened there, it thundered here;
The enemy was oft so near,
Our post had surely been revealed,
Unless the Lord had been our shield.

*The hymn "Wie schön leuchtet der Morgenstern" is known and loved wherever the German language is spoken. Its classical melody is often called, "The Queen of the Chorals." In the beautiful poem, of which the above is a translation, the old organist of a village church relates an incident which accounts for the special affection with which he regards the ancient chorals.

O, friend, for many a weary night
I've stood and watched till morning light;
But never yet so full of care—
'Twas all because my boys were there.
You too have children—you can tell
What griefs a father's bosom swell—
Ah! you can tell the reason why
I lifted up my heart on high.
'Twas while in silence there I prayed
I felt the Lord had granted aid;
For shining in the East afar
At once arose—the Morning-star.
Deep in my heart I seemed to hear
The ancient choral once so dear,
Its words I gladly would have sung
Had not the foe restrained my tongue.
I thought upon the past with pain;
Wished I could live it o'er again;
But most I grieved, that all this year
I did not in the church appear.
So sick at heart, what could I do?
'Twas this that brought me here to you."
He said no more, but on his steed
He hastened back to camp with speed;
But still I love the old Hussar
And that sweet hymn, "the Morning-star."
While o'er the keys my fingers glide
He still is seated at my side;
I hear again his mighty bass,
And tears come trickling down my face.

FOR THE JOURNEY OF LIFE.

The following rules from the papers of Dr. West, according to this memorandum, are thrown together as general waymarks in the journey of life:

Never ridicule sacred things, or what others may esteem as such, however absurd they may appear to you.

Never show levity when people are engaged in worship.

Never resent a supposed injury, till you know the views and motives of the author of it.

Always take the part of an absent person who may be censured in company, so far as truth and propriety will allow.

Never think worse of another on his differing from you in political and religious subjects.

Never dispute with a man who is more than seventy years of age, nor with a woman, nor with any sort of enthusiast.

Never affect to be witty, or to jest so as to hurt the feelings of another.

Say as little as possible of yourself and those who are near you.

Act with cheerfulness without levity. Never to court the favor of the rich by flattering their vanities or their riches.

Speak with calmness and deliberation on all occasions, and especially of those circumstances which tend to irritate.

Useful Hints and Recipes.

SAUCE.—Two eggs, two cups of powdered sugar, two tablespoons of butter, one cup of boiling water, two tablespoons of brandy. Stir butter to a cream, add sugar sifted through a fine sieve, and then the eggs beaten separately. Beat well together for twenty minutes. Just before sending to table add boiling water and stir thoroughly.

INDIAN LOAF.—Take one pint of sour milk, one-half pint of sweet milk, one teacupful of molasses, one-half teacupful of butter, two teacupfuls of saleratus, one large teaspoonful of salt, three eggs, one pint of wheat flour, one quart of yellow Indian meal; bake in a deep tin basin, in an oven of same heat as for cake, for one and a half hours.

CABBAGE SALAD.—One egg, one teaspoon of salt, one teaspoon of sugar, half a teaspoon of mustard, quarter teaspoon of pepper, two-thirds of a cup of vinegar. Beat all together and boil in a bowl over the steam of a teakettle till quite thick, then pour the mixture over a small half head of cabbage, chopped fine. If too thick add cold vinegar. To be eaten when cold.

ASPARAGUS SOUP.—One quart can of asparagus, two quarts of boiling milk, four tablespoons of corn starch, one tablespoon of butter, salt, pepper and nutmeg to taste. Heat asparagus and strain through a coarse sieve, thicken the boiling milk with the corn starch dissolved in a little cold milk, add asparagus, butter, salt, pepper and nutmeg. Let all come to a boil, and serve very hot. If the soup is too thick add more milk.

SANDWICHES.—For mixed sandwiches chop cold chicken, tongue and ham very fine. Melt half a cup of butter, add a dessert spoonful good mustard if liked, a little pepper, and stir it with the beaten yolk of one egg into the meat, and spread on thin slices of bread neatly trimmed and buttered. Or, chop fine such parts of a well boiled or baked ham as cannot be cut in neat slices for the table, add four tablespoonfuls melted butter, mustard, if liked, and pepper, chop up two or three hard-boiled eggs, and the well-beaten yolk of one, to bind the whole together, and stir up the whole with the ham till well mixed, and spread on nicely cut slices of bread well buttered.

trust in God and do His will. The Father had designed this trial for Him, and He would not try to escape from it, or cut it short, but endure unto the end, according to the Divine appointment. God's Word was sweeter than honey to His taste, and could sweeten His bitterest cup of sorrow. Jesus, the Head of redeemed, glorified humanity, knew of a better life than that of this dying body—a life that is sustained and nourished by the Word of God. He showed Himself here to be man's true Prophet, even that Prophet spoken of by Moses: "Him shall ye hear." As such He was the Dispenser of the Divine Word, the Preacher of righteousness and the personal Truth. In His prophetic character, He gained the first great victory over Satan.

The conflict and the victory of Christ are ours also, if, by faith and perseverance in righteousness we follow Him. A Christian is one who is a member of Christ by faith and a partaker of His anointing. What does that mean but that he rejects the suggestions of the devil, the world and the flesh, and feasts his soul on the word of the Lord? He too—because of his union with Christ—is a prophet, and overcomes temptation as Christ did, by faith in the Word of God, and by the aid of His grace. But the mere profession of Christianity has no power over the devil. Only they who are living branches of the true vine are willing to suffer with Christ here, and they only can share His triumph and eternal blessedness.

We need this holy season of Lent, all its teachings and services, to aid us in following Him, "who was tempted in all points like as we are, yet without sin," and who opened the way for us heavenward through the wilderness of this earthly state. K.

FAREWELL EXERCISES.

We are requested to state, that the farewell meeting with our foreign missionary will be held at Reading, on the 13th of March. Rev. Dr. C. H. Leinbach will preside, and the charge to the missionary will be delivered by Dr. Bomberger. The devotional services will be conducted by members of the Board under the direction of the President. The Board will convene at the close of the public services for the transaction of business.

This is an important occasion, and we should be sorry if our ministers and people should allow it to pass by as if they had no interest in it. Why there should be so little enthusiasm upon this subject, we cannot understand, but the very fact that men feel indifferent about it, should suggest questions in regard to their love and zeal for God.

The sending of a missionary to Japan has long been talked of, and now that a man has been ordained and commissioned for the work, and is on the eve of his departure, he should not be allowed to go feeling that the people he leaves behind him are only half-hearted in his work. There is a great deal in the spirit with which we serve God.

HOW HISTORICO-GRAMMATICAL INTERPRETATION MAY BE ABUSED.

The editor of the *Lutheran and Missionary* does not fairly reach the subject to which his attention was so respectfully called by an article in our columns a few weeks ago. He is like the Dutchman Washington Irving tells about, who, having to leap a ditch, went back a mile that he might have a good run at it, but found when he reached it, that he was obliged to sit down on the wrong side to recover his breath. It is not likely that he will make another attempt to cross the moat, for it is much easier to sit in the mud and accuse by-standers. That is a splendid way to cause a diversion.

So far as historico-grammatical theory is concerned, no one has ever been disposed to underrate it. Let that be understood. It has its place and its use, but people may differ about Hebrew and Greek grammar, as well as about anything else, and the fact that the Bible has survived all criticisms of that nature, shows how little it is dependent upon such contingencies. Above all, this only

shows the wisdom and mercy of God, who, in His announcement of salvation, does not require a soul to wait till everything has been grammatically determined by everybody. Its main facts authenticate themselves by the Holy Spirit, despite of everything else. The Romish historico-grammatical theory, which changes the Eucharist to the idolatry of the mass, will not do. We need not go far for other illustrations. There is no man in America, who has done more to shake the confidence in the historico-grammatical theory than the worthy Editor, who now wants to be its only champion. He has notably brought his history and grammar to the prophecies, and given to the world such interpretations as have shown themselves to be false. Late ly he has found an older revelation than the Bible, in the Pyramids of Egypt, and the word of God must be made to square with that, although the learning of the world has never found it out before, and although there still remain eleven men on that jury so stubborn, that they will not make the world's salvation to hang upon it. It is no wonder, when men ride hobbies, carrying "javelins," professedly taken from the armory of the Lord, and hurled against those who differ from them, that people should say that, while historico-grammatical interpretation may be very important, it is not paramount and infallible.

TO OUR SUBSCRIBERS.

We do not wish to inflict on our subscribers what is popularly known as a dun. We shall, however, be much obliged to those who have not yet renewed their subscriptions for the present year, if they will do so without further delay. Our terms call for advance payment, and we are greatly in need of funds to meet our constantly recurring expenses. Remit through postal order, or in registered letters, the latter of which can be done through any post-office. It is not safe to remit monies loosely through the mail, and hence, we do not hold ourselves responsible for losses sustained in this way.

TREASURER.

JOSEPH COOK OF BOSTON.

Our Philadelphia readers will be pleased to learn that an opportunity will be given this season to hear the Rev. Joseph Cook, of Boston, in two of his most popular lectures. He will lecture on Thursday evening, March 6th, in Association Hall, 15th and Chestnut Sts. Subject: "A Personal God in Conscience." March 20, "Repentance after Death—a reply to Canon Farrar."

[Communicated.]

SUNDAY SCHOOL CONVENTION.

The Upper District of East Susquehanna Classis will hold a Sunday School Convention at Catawissa, Pa., March 18th and 19th, commencing at 2 P. M.

PROGRAMME.

1st Session. The Object and Mission of the Sunday School—W. E. Krebs and Z. A. Yearick.

2d Session. Qualifications for a successful Sunday School Teacher.—J. K. Millett and W. D. Snyder.

3d Session. How to secure the regular attendance of scholars and an interest in the lesson.—Alfred Houtz and G. B. Dechant.

4th Session. Sunday School discipline, or the secret of preserving order.—Wm. C. Schaeffer and W. E. Krebs.

4th Session. The best method to instruct the infant class.—Alfred Houtz and J. K. Millett.

Committee's report on the result of the discussion of the programme.

Every Sunday School in the District is entitled to two delegates, besides the pastor of the charge. The delegates should come with proper credentials, certifying that they were duly elected to represent that particular school in the Convention. All persons who expect to be present are requested to give Rev. G. B. Dechant, Catawissa, Pa., due notice, that he may make provision for their entertainment during the Convention.

S. B. SCHAEFER, Supt.

Milton, Pa.

A GOLDEN WEDDING.

But few, who join their fortunes for life, are permitted to reach the fiftieth year of their holy wedlock, and when such is the case, it is fitting to celebrate the occasion in an appropriate manner. This privilege was accorded to Michael Kleckner and Susan, his wife, on the 10th of February last. Quite a graphic account of the festivities of the occasion appears in the *Leviaburg Chronicle*. The parties reside near New Berlin, Union county, Pa. Nearly all the members of the family were present, who were joined by quite a number of invited friends as guests.

The day was spent in a truly festive manner. A number of valuable gifts from the children

were presented to their aged parents, and a sumptuous dinner was partaken of by the party. Speech-making was also not wanting, in which the pastor of the family, Rev. S. S. Kohler, was especially prominent. Rev. Z. A. Yearick, a former pastor, was also present. Invited guests, who were unable to attend, contributed some very fine sentiments, whose productions were read. Amongst the rest, a Golden Wedding poem and ode, composed by the Rev. D. Y. Heisler, of Easton, Pa. They are very fine lyric productions, and do honor to the head and heart of their author. They have very properly been given to the public, as they will be generally read with interest. The occasion will doubtless be long remembered with pleasure by all who participated in its festivities.

COMPLIMENTARY.

At a special meeting of the Joint Consistory of the Everett charge, Bedford Co., Pa., held February 24, 1879, the following action was unanimously taken in regard to the resignation of the Pastor:

WHEREAS, The Rev. M. H. Sangree has deemed it to be his duty to resign the Pastorate of this charge, which for seven years he has filled so acceptably to the people; therefore be it

Resolved: That while we accept the resignation now before us, we do so actuated only by a sense of duty, realizing at the same time our loss and the justice of our course.

Resolved: That in the separation about to take place, a most worthy pastor is called to take his departure from a devoted people. That in the tie about to be severed, we lose an affectionate pastor, a faithful and God-fearing counsellor, a true friend and guide to this people, in whom has been reposed our full confidence and trust, and in whose untiring efforts to build us up in the faith of the Gospel, we recognise one who has been sincerely devoted to their spiritual welfare.

Resolved: That as he goes to another field of labor, we commend him to the fellowship of the brethren in his new sphere of duty, as a shepherd worthy of their confidence and love in laboring for their interests in the cause of Christ.

Resolved: That this action be engrossed upon our minutes, and read before the several congregations of the Charge, and further, that it be published in the MESSENGER, the *Christian World* and the *Bedford Co. Press*.

By order of the Joint Consistory of Everett Charge.

JAMES STOCKMAN, Pres.
W. C. RITCHEY, Sec.
(*Christian World* please copy.)

[Communicated.]

DEATH OF ELDER DAVID ESCHBACH.

This father in Israel fell calmly and peacefully asleep in Jesus, near the Paradise Reformed Church, Northumberland county, Pa., Feb. 15th, at the ripe age of 76 years, 3 mos. and 18 days.

He was born Oct. 27th, 1802, of Christian parents, Anthony and Barbara Eschbach, who in infancy dedicated him to God in Holy Baptism. In May, 1818, he was confirmed by Rev. Jos. Henry Fries in a class of 26, at the Paradise Church.

He was twice married; first to Elizabeth Rishel, Oct. 14th, 1824, of which union three children survive him; one of whom, Rev. E. R. Eschbach, D. D., and a second time to Sarah Eschbach, Sept. 4th, 1845, of which union four sons survive; one of whom is prosecuting his studies in Franklin & Marshall College, preparatory for the Gospel ministry.

Father Eschbach possessed good natural talents which he neglected not, but endeavored to cultivate by self-application in his earlier life, and by reading and observation he became well informed, especially in regard to the laws and customs of the Church he loved so well, and to which he always manifested great attachment. When the Church, he said, "needs my time and attention, then every thing else must yield."

His piety was earnest and substantial, showing itself in a strong faith in God and His Providence; in Christ and His merits, and in the Church and her means of grace.

For many years he served the congregation in its consistory with credit to himself and with benefit to the Church. He was fearless in the discharge of what he conceived to be his duty—decided in his convictions, leaving results with God.

He was frequently chosen to represent his charge on the floor of Classis, and the Church on the floor of Synod. He also served the congregation for many years as superintendent of the Sunday-school. Having gathered up during his long, active life, a vast amount of experience, he was a good counsellor to the young, and greatly delighted to see them walk in the ways of wisdom.

He was ardently devoted to music; his voice from early manhood to ripe old age, was always heard in the worship of God in the sanctuary, either as leader of the singing or assisting in this important part of the service. For several years he was organist in the Milton congregation, which he began to serve in this capacity, January, 1833, and afterwards he served the Paradise congregation in the same way for a number of years.

At the suggestion of his pastor, he reviewed his long and active life during the last year, and for the information of his surviving children and nearest relatives, wrote out many facts relating to his earlier life and to the locality where he was brought up, to which he also appended a brief historical sketch of the Paradise church, and had the whole of it published in a neat pamphlet.

He was blessed with means and with the grace of giving liberally to the Church in her various benevolent enterprises. He believed in alms-giving as the flowering and fruiting of the Christian life. Gratefully I mention the fact that he has made a bequest of \$2,000 to the Reformed Church for beneficiary education.

After a brief illness, there was ministered unto him a quiet and happy departure out of this world.

He retained his consciousness to the very last. An hour before his death, to the question, whether Jesus was still precious to him, and his grace sustained him, he answered, "Oh! Yes." His remains were followed by a very large circle of relatives, friends, and acquaintances into the church where he was wont to go to pray and praise, and by request of the departed, his pastor preached the funeral discourse from 2 Tim. iv. 7, 8.

His remains were then deposited with solemn service in the adjoining cemetery, in the joyful hope of a blessed resurrection at the last day.

Thus, one worthy representative after another, of a past generation of Christians is passing away. Oh, may the young be made worthy to take the place, and willing to do the work of those who have entered into rest!

J. K. MILETT.

Church News.

OUR OWN CHURCH.

SYNOD OF THE UNITED STATES.

The friends of St. John's Reformed church, of West Philadelphia, Rev. J. Samuel Vandersloot, pastor, will be pleased to learn, that the present prospects of this enterprise are quite encouraging. The congregation is growing in numbers and influence. Their house of worship, however, needs some repairs, and the prosperity of the congregation requires some other improvements. To furnish in part the means for covering the expenses that will be necessarily incurred, they wish to dispose of their church organ, as it is larger than their room or wants require. It was built by a distinguished maker for the use of his family and friends, and contains the best material, and is of the best workmanship. Competent judges pronounce it to be superior to anything of its size. Its value was fixed at \$800; they will sell it, however, for \$300, warranted to be in perfect voice, tune and condition throughout. They also offer their melodian for sale cheap, as it is their purpose to procure another in its place, as a combined substitute for it and their organ. The writer of this note, or the pastor, can be communicated with by any parties, who may wish to purchase. F.

WESTERN CHURCH.

Rev. G. H. Leonard, of Basil, Ohio, closed a series of two weeks' religious services with the administration of the Lord's Supper on the 9th of February. It was a pleasant and profitable season. Sixteen persons were added to the church, fourteen by confirmation and two by certificate. In connection with the communion service, a collection was taken up in aid of missions, amounting to \$78.51. During the services of the latter week, the pastor was assisted by the Rev. T. C. Yost.

Eleven persons were added to two of the congregations of the Liberty Center charge, Ohio, of which the Rev. A. E. Baichly is pastor, in connection with their recent communions. A series of religious services in each case preceded the communion. In the services at one of the churches, the pastor was assisted by the Rev. J. Richards. F.

General Church Items.

A dancing master in a Chicago, Ill., suburb suspended school during a revival effort.

Illinois churches during the last year received eighteen thousand new members from the Sunday-schools.

In New Jersey there are 175 Baptist Churches, with 31,654 members. There were 1188 baptisms last year.

The Baptists of Illinois have 41 associations, 920 churches (of which 20 are German and Scandinavian) and 68,074 members.

The first Young Men's Christian Association in Germany was organized in 1831. There are now 150 associations in that country, with 6000 members.

A Chicago temperance committee reports that not one Methodist Episcopal Church and very few others in that city now use fermented wine for communion.

The Old Catholics, under Dr. Dollinger, allow priests to marry, but require that the wife shall be acceptable to a majority of the congregation and the bishop, and approved by them.

The Boston *Pilot* gives statistics showing a great increase of Catholics in New England in the past half century. There are now 500 churches, 81 chapels and stations, 588 priests, 219 ecclesiastical students, 2 colleges, 30 academies, 90 parochial schools, 20 orphan asylums, 7 hospitals and a Catholic population of 881,000. There are six dioceses: Boston, formed in 1810; Hartford, 1844; Burlington, 1853; Portland, 1855; Springfield, 1870; Providence, 1872. In the archdiocese of Boston there is a Catholic population of 310,000, and there are 130 churches and 39 chapels and stations.

BOARD OF FOREIGN MISSIONS.

The members of this Board are hereby called to attend the farewell meeting to be held with our Foreign Missionary, Rev. A. D. Gring, on Thursday, March 13, 1879, in the First Reformed Church, of Reading, Pa., (Rev. H. Mosser, pastor), at 7½ o'clock, P. M.; and for the transaction of business. As this is to be the final meeting with our missionary before his departure for Japan, it is important that every member should be present.

T. S. JOHNSTON, Secretary.

LEBANON, PA., Feb. 20, 1879.

ALMANACS FOR 1879.

The Reformed Church Almanac for 1879 is now out and ready for distribution. They may be had from our Publication Rooms, 907 Arch St., Phila., at the following reduced prices.

1 dozen copies	\$0.65
50 copies	2.50
100 "	4.75
144 "	6.50.

When sent by mail, 12 cents per dozen will be added for postage. A specimen copy sent by mail on the receipt of 8 cents in postage stamps.

It will be found an excellent affair, and contains a large variety of matter calculated to impress upon the minds of Christians the duty they owe to God and to the Church. Not a family should be without a copy.

GERMAN ALMANAC.

We have procured a supply of the German Almanacs from the German Publishing House, Cleveland, Ohio, which will be sold at the following prices: A single copy sent by mail on the receipt of 12 cents in postage stamps. 1 doz. 90 cts., to which 17 cents must be added for postage, when sent by mail. When fifty or more copies are ordered, and they are sent by express, 7 cents per copy will be charged.

Married.

At the Reformed Parsonage, Nazareth, on the 22nd of Feb., by the Rev. M. A. Smith, Mr. Edward Straub to Miss Amanda E. Bartholomew, both of Bath, Pa.

Near Broad Run, Frederick Co., Md., on the 25th of Feb., by the Rev. M. L. Shuford, Mr. Robert S. Delander, to Miss Ada F. Barlick.

In Millersburg, Dauphin Co., Pa., Feb. 25th, 1879, at the bride's mother's, by Rev. J. B. Kerschner, Mr. B. F. Rudy to Miss Emma R. Albert, both of Millersburg, Pa.

In Millersburg, Dauphin Co., Pa., Feb. 27th, 1879, by the same, Mr. Abraham Harb to Miss Harriet Stroup, both of Halifax Township, Dauphin Co., Pa.

On the 13th inst., by Rev. T. J. Barkley at the bride's home, Mr. W. H. Keck to Miss Seba Bauman, both of Allegheny City.

On the 25th of Feb., at the bride's parents, by Rev. I. N. Peightel, Mr. C. W. Brode, to Miss Emma Gorsuch, both of Hopewell Township, Bedford Co., Pa.

On the 27th ult., at Sharpsburg, Md., by the Rev. Ambrose C. Geary, Mr. Samuel H. Miller, to Miss Maggie Hart, both of Sharpsburg, Md.

On the 25th ult., at Mt. Moriah, by the same, Mr. David M. Schneyb, to Miss Mary R. Cromer, both of Mt. Moriah, near Downsville, Washington Co., Md.

On the 20th ult., at Keedysville, Md., by the same, Mr. Geo. A. Eakle, to Miss Elizabeth G. C. Remsburg, both from near Bakersville, Md.

At the Reformed Parsonage, St. Clairsville Pa., Feb. 20th, 1879, by the Rev. D. N. Dittmar, Mr. Jno. Reap, to Miss Sarah A. Spuce, both of St. Clairsville, Pa.

At the same place, and by the same, Feb. 27th, 1879, Martin L. Croyle, to Miss Emma Smith, both of Bedford Co., Pa.

At the same place and time, and by the same Jno. Henry Fikes, to Miss Eliza J. Wentz, both of Bedford Co., Pa.

Obituaries.

DIED.—Near Oak Shades, Pa., Feb. 22d, 1879, Mrs. Mary C. Blackburn, aged 36 years, 7 months and 18 days.

DIED.—At Nazareth, Pa., Feb. 18th, 1879, Mr. Samuel Ott, aged 76 years, 8 months and 12 days.

Mr. Ott was born in Upper Mount Bethel Township, Northampton Co., Pa. Shortly after his birth, he was dedicated to God in Holy Baptism. On arriving at a suitable age, he united with the Reformed Church by Confirmation, under Rev. Dr. Theo. L. Hoffediz. About thirty-four or five years ago, he removed to South Easton, and about four years ago, came to Nazareth. Mr. Ott was for many years a member of the old Third Street Church in South Easton. When the Reformed Church in South Easton was organized he transferred his membership to that Church. He was for years an elder in old Easton Congregation, and was frequently a delegate on the floor of Classis and Synod.

He was a kind husband, an affectionate father, and a good neighbor. He was punctual in his attendance upon the services of the Sanctuary. His trust was in the merits of a Crucified Redeemer.

On Saturday, the 22nd of Feb., his remains were buried in the Easton Cemetery. Peace to his ashes. PASTOR.

DIED.—On Feb. 24th, 1879, near Sulphur Spring, Cumberland Co., Pa., Elder David Wolf, after a brief illness aged 69 years, 1 month and 19 days.

Father Wolf was born near the spot where he died, and by industry, frugality and the special blessing of God acquired means to make his numerous family comfortable, and happily secure their settlement around him.

He was baptized in infancy, and at mature age renewed his baptismal vows in the rite of confirmation. He was an earnest, active and useful member of the Church, and delighted to tread the courts of the Lord. There was scarcely a Sabbath, however inclement the weather, that his form was not visible in the Tabernacle of the Most High. He could exclaim with one of old "How amiable are thy tabernacles, O Lord of hosts; My soul longeth, yea, even fainteth for the courts of the Lord."

Although an elder during many years, he was installed for a new term the Sabbath before his illness, but it pleased the Lord to remove him from his labors in the Church militant, to that holier and happier sphere where saints delight to dwell. He was an indulgent parent, and devoted Christian, setting his family a good religious example. His house was daily made vocal by prayer and praise, and his life so accurately corresponded with his profession, that people universally attested his purity, virtue, and piety. The community manifested their high appreciation of his excellence by the unusually large attendance upon his obsequies. The pastor improved the occasion by a discourse based upon Rom. vi. 21. G.

Acknowledgments.

ST. PAUL'S ORPHAN HOME.

Mt Tabor chg, per Rev W H Bates, cash,	\$2 65
Paradise chg, " " John Wolbach, cash,	9 00
Scott Dale S. S., per Rev S Z Beam,	2 50
Jacob R Leighty, " " " cash,	1 50
Ref S S, Greenville, Pa, per W H Beachler cash,	20 00
A Friend, Washington, Ill, cash,	1 00
Mrs Rev M Bair, N Washington,	5 00
Mt Zion and St Luke cong, per Rev H F Keener,	6 00
Mr Penrod, per Rev M H Dieffenderfer	25
South Bend chg, per Rev A K Kline,	4 00
Ref S S Poland, Ind, per Rev P Joorris,	3 30
G Kneuppe, per Rev P Joorris,	2 00
Mercer chg, per Rev J May,	1 50
Mrs Magdalene Mehtren,	5 00
First Ref chg, Greensburg, Pa, per Rev C R Dieffenbacher,	6 59
Produce	
South Bend chg, one box, per Rev A K Kline, no est,	
Stoytown chg, one box, per Rev W H Bates, no est,	
Mercer chg, one box, per Rev J May, est,	13 15
Total	\$84 44

Checks or Drafts?—We advise our friends in making their remittances, to send Drafts on New York, Philadelphia or Pittsburgh Banks, and thereby save us the unnecessary outlay of from ten to twenty cents collection on each check.

T. F. STAUFFER, Supt.

HOME MISSIONS.

Read of Rev F F Hoffmeier, Middletown, Va, per Rev D F Fouse, for missions in Iowa Classis, 10 00 || CHAS. SANTEE, Treasurer | |
| B. Home Missions General Synod. | |

SYNOD OF THE POTOMAC.

BENEFICIARY EDUCATION.

Receipts during February.

Read from Virginia Classis, per Rev H St J Rinker, Treas, \$25 00 || St Paul's S. S., of Waynesboro, for, and paid to a particular student, | 20 00 |
Manchester chg, per Rev S S Miller, Treas	
Maryland Classis,	8 00
Boonsboro chg, per do	8 00
St Thomas chg, per Rev W M Stewart, pastor	10 00
	\$71 00
MERCERSBURG, PA., } Wm. M. DEATRICK, March 1st, 1879. } Treas. Board of Education	

BENEFICIARY EDUCATION.

Read per Rev W A Haas, Treas of West Susquehanna Classis, contribution of Se-leignove chg, for beneficiaries of said Classis, \$15 00 || SAML. R. FISHER, Treasurer. | |

The Messenger.

REV. P. S. DAVIS, D. D., EDITOR-IN-CHIEF.

Rev. S. R. FISHER, D. D.,
Rev. T. J. BARKLEY,
Rev. A. R. KREMER, } Synodical Editors.

TO CORRESPONDENTS. Communications on practical subjects and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the business of the office on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way, that it can be separated from the communication, without affecting it.

☞ We do not hold ourselves responsible for the return of unaccepted manuscripts.

For Terms, see First page.

WEDNESDAY, MARCH 5, 1879.

THE BACKGROUND OF A PICTURE.

We took occasion, in view of a recent perversion to Rome, to thank our contemporaries in general for the fact that while they noticed this sad defection, they did not show any disposition to put the blame upon a Church which has shown itself most anxious to disclaim the error, and purge itself of all responsibility by authoritative denunciation of the offender. That some of them should be misled in this matter, is not to be thought strange; but there is scarcely one of them that could not be easily answered, and, that would not, if all the underlying circumstances were known, be candid enough to modify their statements. There are, however, one or two papers which have been so inconsiderate, that we may be justified in calling attention to them.

We were not at all surprised, that the *Lutheran Observer*, which went into spasms a year or two ago, because some contributor to the MESSENGER made use of the term "consubstantiation," in common parlance, and without intending to reflect upon Lutheranism, should have felt free to blame a School for the treachery of those who have fallen from its position; but, we were a little astounded to see the *Lutheran and Missionary* joining in the chorus, and prostituting its columns, with the double purpose of throwing discredit upon its denominational contemporary and giving an unjust dig at the men and institutions of a sister Church.

The object of the *Missionary* is evidently two-fold. It could not forego the opportunity to cite from a Roman pervert, to prove that the *Observer* is not Lutheran,—an unmerciful thrust, which, we hope will not escape the attention of the *Observer*. This would all be amusing enough, if it were not that the *Lutheran* fight is at least triangular; but, unfortunately, while the *Lutheran and Missionary* is playing this sharp game, the *Lutheran Standard* is holding up the mirror, to the *Missionary's* face, and has its venerated editor so painted over with non-Lutheran crypto-Calvinism, that the brethren of the Ministerium of Pennsylvania will hardly recognize him as one of themselves. This state of things ought to teach our contemporary, that quoting enemies, with a view of pouring ridicule upon allies with whom it may be in some rivalry, is a dangerous thing, because more than one person can play at the game.

That one object of the *Missionary*, in bringing before a Protestant public, in the way of evidence, the remarks of a Benedict Arnold, which elsewhere would have fallen still-born from the press, was to throw contempt upon a co-Lutheran periodical, is so patent, that it will be noticed by everyone. And the desire for this seems to have over ridden everything else, even justice to fellow Christians, who fought for the true churchliness of the Reformation, when there was a very small remnant of Lutherans in this country, who had not bowed to the Baal of fanatical excitement. The occasion was not wanting. The defection, referred to, had been passed by, with a proper notice, but it was kindly suggested to the editor of the *Lutheran*, that he might be wrong on another subject, and then, this "apostacy" was lugged in to divert men from the issue, and allow the challenged person to escape.

Dr. Nevin has been writing a series of articles upon the *Natural and Spiritual in Scripture*. He sustains no official relation to the institutions of our Church, and what he says, he himself regards as mere private utterances on

a very interesting subject. Incidentally, he reviewed an editorial in the *Missionary*, in which the Ernestian grammatico-historical theory of interpretation was criticised. The article from the *Missionary* was quoted so, that fairness to it would be ensured. We would take it as a special favor, if our readers would turn to our issue of February 12th, and read that article, to note, not only the argument, but, the Christian gentleness by which it is characterized. The main thought of it is, that God's words are spirit and life, and, that they mean something immeasurably more than all the judgments of men, standing between them and the soul of a true believer. Could anything be more thoroughly protestant in its whole conception? But instead of learning anything from this article, or even condescending to discuss the subject in a Christian way, the *Missionary* gets mad about it, and mixes it up with other things with which it has nothing to do.

Whatever else may be said of the articles, they are just the opposite of Romish. Against the Popish theory of interpretation, Dr. Nevin bears this unequivocal testimony.

But it is with the Roman Church in particular, that this principle of CHURCH AUTHORITY comes to its full significance for the exposition of the Scriptures, and through that for the determination of all Christian doctrine and life. Here it is not simply a supplement or qualification for the principle of private judgment; it demands that this shall become in its presence passive and unthinking as a mere stock or stone. That is, it claims to be itself the interior spiritual sense of God's inspiration in the Bible, the very presence therefore of God's Spirit there, and so the sole and one medium exclusively by which it is possible for the speech or word of God in Holy Scripture to touch supernaturally the soul or spirit of men reading it or hearing it read.

Who can help calling to mind, in the face of such vast pretensions as this, the words of the Apostle: "Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God; shewing himself that he is God" (2 Thess. ii. 4).

I quote not, God knows, in the way of railing accusation; but from a profound feeling of what I must regard as the awful sanctity of the Word of God, in whose inmost bosom is enshrined the abiding inspiration of Christ Himself, the Lord of life and glory, who has promised to make His presence actual for His Church in this way always to the end of time. The Bible in such view is His temple more interiorly even than the Church; just as the ark of old with the law in it, was the holiest of all in the Jewish sanctuary. The whole worship of the Jewish nation, with the high priest at the head of it, came there to its burning focus in the living presence of the Lord between the wings of the cherubim. The ministry of the high priest could add nothing of its own to this presence. Its office was simply to tremble and adore. What must we think then of any attempt now, in the name of the Church, to put a human sacerdotal vicegerency in the place of the Holy Ghost in the Word? Can it be anything less than the abomination spoken of by Daniel, the prophet, standing where it ought not in the holy place of the temple? And must not such defilement of God's holy temple draw after it necessarily His heavy displeasure and curse?

Yet in spite of this, there is a demand for some more decided expression from Dr. Nevin, that he is not responsible for these perversions. We can give plenty like the above if our contemporary be just enough to publish them; but there is no use to have the accusation go in one direction and the answer to it in another. We have well known reasons for not discussing the subject now.

Of course the *Missionary*, to make out its case, quotes from memory as what somebody said, an expression which may have a false meaning as well as a true one, with the presumption that people will adopt the false one. And then it quotes its own sage remarks of former years, in which it gives the following recipe for false tendencies: "Nor is there any effective conservation of the true and ever abiding Church of Christ, but that which uttered itself in the Conservative or *Lutheran* Reformation, which is at once the basis of the two opposite extremes of popery and sectism, and has in it, if only rightly apprehended, the evangelic and historic force to encounter and vanish the antagonisms of both."

The italics are not ours. But is not that cool? The Reformed Churches, the Presbyterians, Methodists, and all others, are in great error and danger, and the only way to save themselves, is to submit to an infallible popery in Lutheranism, which could not hold things together at first, and is rent with unhappy divisions, as marked as those which prevail among Christians bearing different names. We hope that the friends of the peace movement in our Church, and all Christians everywhere will note the only solution of the Church question given by our contemporary. It may save a great deal of

work and trouble. But let it be remembered that the doctrines the *Missionary* published from its symbols a few weeks ago, and the way it went behind the Reformation, to assert that Lutheran doctrines prevailed in the early Church, will present many questions, unless the name of Lutheran is broad and thick enough to cover it all up.

We sincerely regret that our esteemed contemporary has needlessly gone out of its way to mix itself up in this matter, when it knows that the defections in our Church are lamented and condemned by all, and especially at this time, when we are trying to come to a better understanding among ourselves. It is easy enough to disturb, especially when people are under intense strain, and when all have yet agreed to stand still and see if their differences cannot be adjusted in some better way, and when no honorable person wishes to violate the truce even when outsiders seek to inflame the wounds which nursed vipers have inflicted. We are thankful that most of our contemporaries look upon our past disturbances as a family affair, which had better be settled in our own domicile.

THE CHINESE.

At a late meeting of the Presbyterian Ministerial Association of Phila., Rev. Dr. H. A. Boardman presented a petition to the President of the United States, earnestly asking him to veto the Anti-Chinese Bill. The petition was unanimously approved and sent to Washington. It is found upon examination that the Chinese emigrations to this country has been comparatively small, with no great danger that our country will be over run by them, while the wealth they bring is very great. The outcry against their cheap labor is largely the result of hatred of communists, under the leadership of such men as Dennis Kearney, and the favor with which the bill for their exclusion has been received by men of both parties in Congress is generally construed into a bid for the vote of California in the next Presidential contest.

The interest which the religious public take in the subject, however, is the effect the proposed action will have upon the Christianization of these eastern people. The work of bringing those who come to our shores, to Christ, has not been discouraging when all things are considered, and at any rate should not be abandoned. But if the bill passes, it will be apt to lead to an abolition of all trade, with the Celestial Empire, and missionary efforts will receive a terrible back-set. The gates which were providentially opened to the ministers of the gospel, will again be closed to us, and not on the commercial advantages but the opportunity to exert religious influence now enjoyed by us will accrue to other nations. This will be a terrible loss. Since the above was written the President has vetoed the bill.

THE LATE REV. C. W. HOYMAN.

The death of this brother was announced in our issue of the 19th of February. As promised, we now furnish a brief account of his life, labors and death, for the particulars of which we are mainly indebted to an article furnished by the Rev. M. Loucks, for the *Christian World*.

Rev. C. W. Hoyman was born in Wellersburg, Somerset County, Pa., on the 4th of November, 1834. His parents were the Rev. John and Susan Hoyman, the former of whom died August 16th, 1867, in Prospect, Ohio, at which place his remains were also interred. At the early age of fourteen, the deceased was confirmed as a member of the Reformed Church at Wellersburg, by Rev. B. Knepper, who continues the venerable pastor of that charge. He early evinced a spirit of decided piety and led a devoted Christian life. Though he had been apprenticed to a secular calling in his early youth, yet he could not throw off his convictions of duty to devote himself to the Christian ministry. He accordingly was found appropriating his leisure moments to the study of religious works, access to which he obtained through his father's library.

At an early age he entered Heidel-

burg College, at Tiffin, Ohio, and graduated in the scientific course prescribed in that institution, in 1857. His theological studies, which he had commenced during his scientific course, and in part carried along with it, he pursued under the direction of Rev. Moses Kieffer, D. D., then Professor of Theology in the Theological Seminary at Tiffin. After graduating in the Seminary in 1858, he was licensed to preach the gospel, and ordained to the work of the Christian ministry in the same year, as pastor of the Somerset, Ohio, charge.

He commenced his labors in his charge, on the 17th of April, 1858, and continued them until the 1st of November, 1877, a period of seventeen and a half years, when impaired health compelled him to resign. According to his own record, the field was small when he commenced his labors in it, embracing only one hundred and thirty-five members, and the Reformed Church was but little known outside of its own membership. The prospects for the future, as far as human eye could see, were anything but encouraging, from the fact, that all other branches of the Christian Church represented in the same field, were so far in advance of our own in numerical strength and influence, as to leave but little room for hoping, that this little flock could ever become the leading branch of the Church in that section of country. After years of steady, earnest work, however, the Reformed Church was no longer unknown, nor the smallest amongst the several tribes in that region, but had come to stand in the front rank amongst them.

At the close of his pastorate, the deceased brother was able to report his charge, as numbering 325 active members, and 318 baptized members, making a total membership of 643. The additions were not made by means foreign to the customs and doctrines of the Reformed Church, but nearly all were thoroughly instructed in the doctrines and duties of the Christian religion in the Catechetical class, before they were admitted to confirmation. The growth was gradual, but permanent. The leading statistics of his labors are as follows: Baptized, 482; Confirmed, 334; Received on Certificate and Renewal of Profession, 82; Solemnized 148 Marriages; Officiated at 229 Funerals; Delivered 1,232 Catechetical Lectures, and 594 on Bible subjects; and preached 2,212 Sermons. The benevolent contributions for outside purposes amounted to \$9,755, and for church buildings and repairs in the charge, to \$14,250.

These statistics furnish abundant evidence of the active and efficient nature of his labors in the Christian ministry. The Reformed Church is largely indebted to him for the prominent position it now occupies in Perry county, Ohio. Nor did he cease his interest in the Church, or his efforts for her welfare, after he withdrew from the labors of the pastorate. He took up his spiritual home in the Church of the Cross, at Somerset, which was built through his instrumentality. Here he labored as the teacher of the Bible-class connected with the Sunday-school, and in this sphere rendered important service. He also took an active part in the prayer-meetings and other devotional services of the congregation.

In the midst of the preparations for the approaching Christmas Festival, in which he was engaged along with others, he was stricken down by paralysis, on the morning of the twenty-second of December. He, however, had recovered somewhat from its effects, so that his friends entertained some hopes of his final restoration to health. When on Sunday morning, Feb. 2d, the pastor with a number of friends assembled to administer the holy communion, he seemed deeply moved, and to realize fully all that was passing before him, so that he was bathed in tears whilst the company present was engaged in singing some familiar hymns.

On the night of the 9th of February, he was again stricken with paralysis, which ended in his death on the following morning at 7 o'clock, at the age of 44 years, 3 months and 6 days. Thus has the life of another faithful servant of God been brought to a peaceful close! He leaves behind him to mourn his

departure, a wife and two children; a mother, three brothers and six sisters, with many other friends. They are sustained, however, under their bereavement by the rich consolations of the gospel.

His funeral took place on Wednesday, the 12th of February. It was largely attended, considering the inclement state of the weather at the time. The services were conducted by members of the Lancaster Classis of the Ohio Synod. The pastor of the church at Somerset, Rev. M. Loucks, read an appropriate Scripture selection at the house, who was followed with prayer by the Rev. F. C. Yost. At the church, the sermon was preached by the Rev. J. Vogt, from Daniel xii: 3, "And they that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever." Rev. J. W. Barber, J. Klingler, S. P. Manger, and F. C. Yost, of the Reformed Church, Rev. Mr. Mitchell of the Methodist Episcopal Church, and Rev. Mr. Drake of the Lutheran Church, participated in the other services. The solemnities were deeply interesting and impressive, and will be long remembered by all who had the mournful pleasure to be present.

F.

ANOTHER MINISTER DECEASED.

A card received from the son of the Rev. G. M. Albright, informs us, that his father died from pneumonia, at his residence near New Lisbon, Ohio, on the evening of the 22nd of February, at 6 o'clock. The funeral was arranged for the following Wednesday morning. Further particulars are promised.

F.

CONFLICT AND VICTORY.

Our Lord's forty days of fasting and temptation in the wilderness were as real as any other fact that pertained to His earthly life. Coming forth from His baptism, and having received His heavenly anointing and ordination as Prophet, Priest and King, He must now pass through a season of trial and conflict with the powers of evil. This was necessary, we are told, in order that the Captain of our salvation might be made perfect in His official character as the Christ, and that, by a complete victory, He might obtain eternal redemption for us, and so justify the Divine declaration—the voice from God—"This is my beloved Son, in whom I am well pleased."

It was just here, that the severe trials and sufferings of our Saviour began, having now come to the full consciousness of His character as Messiah, and as the declared official enemy of sin and Satan. War was now publicly declared by Jesus, as the Christ, against the common enemy of mankind, and the conflict was inevitable. There was no mere acting of a part, or dramatic show, in the encounter with Satan: not thus could a victory be gained, either for Christ or His people. Jesus "suffered being tempted." If the combat had been between Satan and the pre-incarnate Word—pure divinity—the issue would have been instantaneous, without any suffering or trial on the part of the divine Victor. But it was the Word Incarnate—the Man Christ Jesus—who was led by the Spirit into the wilderness. He appeared as the Second Man, to re-head our fallen race, and as such Satan came to meet Him, and thwart His glorious design, if possible, at its very beginning.

In the first temptation our Lord wielded His newly acquired power which He had as the Prophet. "Man shall not live by bread alone, but by every word which proceedeth out of the mouth of God."

We will present a few thoughts on this first temptation. Christ was suffering all the physical agony of intense hunger, and the suggestion that He could Himself relieve His great suffering by a single exertion of His Divine power was a temptation that could not be resisted without increased pain. To yield to it would have been grateful to His suffering human nature, as such, but it would have been an act of infidelity toward God. He knew of better bread than that which He might be able to convert out of stones, and that was to

trust in God and do His will. The Father had designed this trial for Him, and He would not try to escape from it, or cut it short, but endure unto the end, according to the Divine appointment. God's Word was sweeter than honey to His taste, and could sweeten His bitterest cup of sorrow. Jesus, the Head of redeemed, glorified humanity, knew of a better life than that of this dying body—a life that is sustained and nourished by the Word of God. He showed Himself here to be man's true Prophet, even that Prophet spoken of by Moses: "Him shall ye hear." As such He was the Dispenser of the Divine Word, the Preacher of righteousness and the personal Truth. In His prophetic character, He gained the first great victory over Satan.

The conflict and the victory of Christ are ours also, if, by faith and perseverance in righteousness we follow Him. A Christian is one who is a member of Christ by faith and a partaker of His anointing. What does that mean but that he rejects the suggestions of the devil, the world and the flesh, and feasts his soul on the word of the Lord? He too—because of his union with Christ—is a prophet, and overcomes temptation as Christ did, by faith in the Word of God, and by the aid of His grace. But the mere profession of Christianity has no power over the devil. Only they who are living branches of the true vine are willing to suffer with Christ here, and they only can share His triumph and eternal blessedness.

We need this holy season of Lent, all its teachings and services, to aid us in following Him, "who was tempted in all points like as we are, yet without sin," and who opened the way for us heavenward through the wilderness of this earthly state. K.

FAREWELL EXERCISES.

We are requested to state, that the farewell meeting with our foreign missionary will be held at Reading, on the 13th of March. Rev. Dr. C. H. Leinbach will preside, and the charge to the missionary will be delivered by Dr. Bomberger. The devotional services will be conducted by members of the Board under the direction of the President. The Board will convene at the close of the public services for the transaction of business.

This is an important occasion, and we should be sorry if our ministers and people should allow it to pass by as if they had no interest in it. Why there should be so little enthusiasm upon this subject, we cannot understand, but the very fact that men feel indifferent about it, should suggest questions in regard to their love and zeal for God.

The sending of a missionary to Japan has long been talked of, and now that a man has been ordained and commissioned for the work, and is on the eve of his departure, he should not be allowed to go feeling that the people he leaves behind him are only half-hearted in his work. There is a great deal in the spirit with which we serve God.

HOW HISTORICO-GRAMMATICAL INTERPRETATION MAY BE ABUSED.

The editor of the *Lutheran and Missionary* does not fairly reach the subject to which his attention was so respectfully called by an article in our columns a few weeks ago. He is like the Dutchman Washington Irving tells about, who, having to leap a ditch, went back a mile that he might have a good run at it, but found when he reached it, that he was obliged to sit down on the wrong side to recover his breath. It is not likely that he will make another attempt to cross the moat, for it is much easier to sit in the mud and accuse by-standers. That is a splendid way to cause a diversion.

So far as historico-grammatical theory is concerned, no one has ever been disposed to underrate it. Let that be understood. It has its place and its use, but people may differ about Hebrew and Greek grammar, as well as about anything else, and the fact that the Bible has survived all criticisms of that nature, shows how little it is dependent upon such contingencies. Above all, this only

shows the wisdom and mercy of God, who, in His announcement of salvation, does not require a soul to wait till everything has been grammatically determined by everybody. Its main facts authenticate themselves by the Holy Spirit, despite of everything else. The Romish historico-grammatical theory, which changes the Eucharist to the idolatry of the mass, will not do. We need not go far for other illustrations. There is no man in America, who has done more to shake the confidence in the historico-grammatical theory than the worthy Editor, who now wants to be its only champion. He has notably brought his history and grammar to the prophecies, and given to the world such interpretations as have shown themselves to be false. Late ly he has found an older revelation than the Bible, in the Pyramids of Egypt, and the word of God must be made to square with that, although the learning of the world has never found it out before, and although there still remain eleven men on that jury so stubborn, that they will not make the world's salvation to hang upon it. It is no wonder, when men ride hobbies, carrying "javelins," professedly taken from the armory of the Lord, and hurled against those who differ from them, that people should say that, while historico-grammatical interpretation may be very important, it is not paramount and infallible.

TO OUR SUBSCRIBERS.

We do not wish to inflict on our subscribers what is popularly known as a dun. We shall, however, be much obliged to those who have not yet renewed their subscriptions for the present year, if they will do so without further delay. Our terms call for advance payment, and we are greatly in need of funds to meet our constantly recurring expenses. Remit through postal order, or in registered letters, the latter of which can be done through any post-office. It is not safe to remit monies loosely through the mail, and hence, we do not hold ourselves responsible for losses sustained in this way.

TREASURER.

JOSEPH COOK OF BOSTON.

Our Philadelphia readers will be pleased to learn that an opportunity will be given this season to hear the Rev. Joseph Cook, of Boston, in two of his most popular lectures. He will lecture on Thursday evening, March 6th, in Association Hall, 15th and Chestnut Sts. Subject: "A Personal God in Conscience." March 20, "Repentance after Death—a reply to Canon Farrar."

[Communicated.]

SUNDAY SCHOOL CONVENTION.

The Upper District of East Susquehanna Classis will hold a Sunday School Convention at Catawissa, Pa., March 18th and 19th, commencing at 2 P. M.

PROGRAMME.

1st Session. The Object and Mission of the Sunday School.—W. E. Krebs and Z. A. Yearick.
2d Session. Qualifications for a successful Sunday School Teacher.—J. K. Millet and W. D. Snyder.

3d Session. How to secure the regular attendance of scholars and an interest in the lesson.—Alfred Houtz and G. B. Dechant.

4th Session. Sunday School discipline, or the secret of preserving order.—Wm. C. Schaeffer and W. E. Krebs.

4th Session. The best method to instruct the infant class.—Alfred Houtz and J. K. Millet.

Committee's report on the result of the discussion of the programme.

Every Sunday School in the District is entitled to two delegates, besides the pastor of the charge. The delegates should come with proper credentials, certifying that they were duly elected to represent that particular school in the Convention. All persons who expect to be present are requested to give Rev. G. B. Dechant, Catawissa, Pa., due notice, that he may make provision for their entertainment during the Convention.

S. B. SCHAEFER, Supt.

Milton, Pa.

A GOLDEN WEDDING.

But few, who join their fortunes for life, are permitted to reach the fiftieth year of their holy wedlock, and when such is the case, it is fitting to celebrate the occasion in an appropriate manner. This privilege was accorded to Michael Kleckner and Susan, his wife, on the 10th of February last. Quite a graphic account of the festivities of the occasion appears in the *Lewisburg Chronicle*. The couple reside near New Berlin, Union county, Pa. Nearly all the members of the family were present, who were joined by quite a number of invited friends as guests.

The day was spent in a truly festive manner. A number of valuable gifts from the children

were presented to their aged parents, and a sumptuous dinner was partaken of by the party. Speech-making was also not wanting, in which the pastor of the family, Rev. S. S. Kohler, was especially prominent. Rev. Z. A. Yearick, a former pastor, was also present. Invited guests, who were unable to attend, contributed some very fine sentiments, whose productions were read. Amongst the rest, were a Golden Wedding poem and ode, contributed by the Rev. D. Y. Heisler, of Easton, Pa. They are very fine lyric productions, and do honor to the head and heart of their author. They have very properly been given to the public, as they will be generally read with interest. The occasion will doubtless be long remembered with pleasure by all who participated in its festivities. F.

COMPLIMENTARY.

At a special meeting of the Joint Consistory of the Everett charge, Bedford Co., Pa., held February 24, 1879, the following action was unanimously taken in regard to the resignation of the Pastor:

WHEREAS, The Rev. M. H. Sangree has deemed it to be his duty to resign the Pastorate of this charge, which for seven years he has filled so acceptably to the people; therefore be it

Resolved: That while we accept the resignation now before us, we do so actuated only by a sense of duty, realizing at the same time our loss and the justice of our course.

Resolved: That in the separation about to take place, a most worthy pastor is called to take his departure from a devoted people, that in the tie about to be severed, we lose an affectionate pastor, a faithful and God-fearing counsellor, a true friend and guide to this people, in whom has been reposed our full confidence and trust, and in whose untiring efforts to build us up in the faith of the Gospel, we recognise one who has been sincerely devoted to their spiritual welfare.

Resolved: That as he goes to another field of labor, we commend him to the fellowship of the brethren in his new sphere of duty, as a shepherd worthy of their confidence and love in laboring for their interests in the cause of Christ.

Resolved: That this action be engrossed upon our minutes, and read before the several congregations of the Charge, and further, that it be published in the MESSENGER, the *Christian World* and the *Bedford Co. Press*. By order of the Joint Consistory of Everett Charge.

JAMES STOCKMAN, Pres.
W. C. RITCHEY, Sec.
(*Christian World please copy.*)

[Communicated.]

DEATH OF ELDER DAVID ESCHBACH.

This father in Israel fell calmly and peacefully asleep in Jesus, near the Paradise Reformed Church, Northumberland county, Pa., Feb. 15th, at the ripe age of 76 years, 3 mos. and 18 days.

He was born Oct. 27th, 1802, of Christian parents, Anthony and Barbara Eschbach, who in infancy dedicated him to God in Holy Baptism. In May, 1818, he was confirmed by Rev. Jos. Henry Fries in a class of 26, at the Paradise Church.

He was twice married; first to Elizabeth Rishel, Oct. 14th, 1824, of which union three children survive him; one of whom is Rev. E. R. Eschbach, D. D., and a second time to Sarah Eschbach, Sept. 4th, 1845, of which union four sons survive; one of whom is prosecuting his studies in Franklin & Marshall College, preparatory for the Gospel ministry.

Father Eschbach possessed good natural talents which he neglected not, but endeavored to cultivate by self-application in his earlier life, and by reading and observation he became well informed, especially in regard to the laws and customs of the Church he loved so well, and to which he always manifested great attachment. When the Church, he said, "needs my time and attention, then every thing else must yield."

His piety was earnest and substantial, showing itself in a strong faith in God and His Providence; in Christ and His merits, and in the Church and her means of grace. For many years he served the congregation in its consistory with credit to himself and with benefit to the Church. He was fearless in the discharge of what he conceived to be his duty—decided in his convictions, leaving results with God.

He was frequently chosen to represent his charge on the floor of Classis, and the Church on the floor of Synod. He also served the congregation for many years as superintendent of the Sunday-school. Having gathered up during his long, active life, a vast amount of experience, he was a good counsellor to the young, and greatly delighted to see them walk in the ways of wisdom.

He was ardently devoted to music; his voice from early manhood to ripe old age, was always heard in the worship of God in the sanctuary, either as leader of the singing or assisting in this important part of the service. For several years he was organist in the Milton congregation, which he began to serve in this capacity, January, 1833, and afterwards he served the Paradise congregation in the same way for a number of years.

At the suggestion of his pastor, he reviewed his long and active life during the last year, and, for the information of his surviving children and nearest relatives, wrote out many facts relating to his earlier life and to the locality where he was brought up, to which he also appended a brief historical sketch of the Paradise church, and had the whole of it published in a neat pamphlet.

He was blessed with means and with the grace of giving liberally to the Church in her various benevolent enterprises. He believed in alms-giving as the flowering and fruiting of the Christian life. Gratefully I mention the fact that he has made a bequest of \$2,000 to the Reformed Church for beneficiary education.

After a brief illness, there was ministered unto him a quiet and happy departure out of this world.

He retained his consciousness to the very last. An hour before his death, to the question, whether Jesus was still precious to him, and his grace sustained him, he answered, "Oh! Yes." His remains were followed by a very large circle of relatives, friends, and acquaintances into the church where he was wont to go to pray and praise, and by request of the departed, his pastor preached the funeral discourse from 2 Tim. iv. 7, 8.

His remains were then deposited with solemn service in the adjoining cemetery, in the joyful hope of a blessed resurrection at the last day.

Thus, one worthy representative after another, of a past generation of Christians is passing away. Oh, may the young be made worthy to take the place, and willing to do the work of those who have entered into rest! J. K. MILLET.

Church News.

OUR OWN CHURCH.

SYNOD OF THE UNITED STATES.

The friends of St. John's Reformed church, of West Philadelphia, Rev. J. Samuel Vandersloot, pastor, will be pleased to learn, that the present prospects of this enterprise are quite encouraging. The congregation is growing in numbers and influence. Their house of worship, however, needs some repairs, and the prosperity of the congregation requires some other improvements. To furnish in part the means for covering the expenses that will be necessarily incurred, they wish to dispose of their church organ, as it is larger than their room or wants require. It was built by a distinguished maker for the use of his family and friends, and contains the best material, and is of the best workmanship. Competent judges pronounce it to be superior to anything of its size. Its value was fixed at \$800; they will sell it, however, for \$300, warranted to be in perfect voice, tune and condition throughout. They also offer their melodeon for sale cheap, as it is their purpose to procure another in its place, as a combined substitute for it and their organ. The writer of this note, or the pastor, can be communicated with by any parties, who may wish to purchase. F.

WESTERN CHURCH.

Rev. G. H. Leonard, of Basil, Ohio, closed a series of two weeks' religious services with the administration of the Lord's Supper on the 9th of February. It was a pleasant and profitable season. Sixteen persons were added to the church, fourteen by confirmation and two by certificate. In connection with the communion service, a collection was taken up in aid of missions, amounting to \$78.51. During the services of the latter week, the pastor was assisted by the Rev. T. C. Yost.

Eleven persons were added to two of the congregations of the Liberty Centre charge, Ohio, of which the Rev. A. E. Baichly is pastor, in connection with their recent communions. A series of religious services in each case preceded the communion. In the services at one of the churches, the pastor was assisted by the Rev. J. Richards. F.

General Church Items.

A dancing master in a Chicago, Ill., suburb suspended school during a revival effort.

Illinois churches during the last year received eighteen thousand new members from the Sunday-schools.

In New Jersey there are 175 Baptist Churches, with 31,654 members. There were 1188 baptisms last year.

The Baptists of Illinois have 41 associations, 920 churches (of which 20 are German and Scandinavian) and 68,074 members.

The first Young Men's Christian Association in Germany was organized in 1831. There are now 150 associations in that country, with 6000 members.

A Chicago temperance committee reports that not one Methodist Episcopal Church and very few others in that city now use fermented wine for communion.

The Old Catholics, under Dr. Dollinger, allow priests to marry, but require that the wife shall be acceptable to a majority of the congregation and the bishop, and approved by them.

The Boston *Pilot* gives statistics showing a great increase of Catholics in New England in the past half century. There are now 500 churches, 81 chapels and stations, 588 priests, 219 ecclesiastical students, 2 colleges, 30 academies, 90 parochial schools, 20 orphan asylums, 7 hospitals and a Catholic population of 881,000. There are six dioceses: Boston, formed in 1810; Hartford, 1844; Burlington, 1853; Portland, 1855; Springfield, 1870; Providence, 1872. In the archdiocese of Boston there is a Catholic population of 310,000, and there are 130 churches and 39 chapels and stations.

BOARD OF FOREIGN MISSIONS.

The members of this Board are hereby called to attend the farewell meeting to be held with our Foreign Missionary, Rev. A. D. Gring, on Thursday, March 13, 1879, in the First Reformed Church, of Reading, Pa., (Rev. H. Mosser, pastor), at 7½ o'clock, P. M.; and for the transaction of business. As this is to be the final meeting with our missionary before his departure for Japan, it is important that every member should be present.

T. S. JOHNSTON, Secretary.

LEBANON, PA., Feb. 20, 1879.

ALMANACS FOR 1879.

The Reformed Church Almanac for 1879 is now out and ready for distribution. They may be had from our Publication Rooms, 907 Arch St., Phila., at the following reduced prices.

1 dozen copies	\$0.65
50 copies	2.50
100 "	4.75
144 "	6.50.

When sent by mail, 12 cents per dozen will be added for postage. A specimen copy sent by mail on the receipt of 8 cents in postage stamps.

It will be found an excellent affair, and contains a large variety of matter calculated to impress upon the minds of Christians the duty they owe to God and to the Church. Not a family should be without a copy.

GERMAN ALMANAC.

We have prepared a supply of the German Almanacs from the German Publishing House, Cleveland, Ohio, which will be sold at the following prices: A single copy sent by mail on the receipt of 12 cents in postage stamps. 1 doz. 90 cts., to which 17 cents must be added for postage, when sent by mail. When fifty or more copies are ordered, and they are sent by express, 7 cents per copy will be charged.

Married.

At the Reformed Parsonage, Nazareth, on the 22nd of Feb., by the Rev. M. A. Smith, Mr. Edward Straub to Miss Amanda E. Bartholomew, both of Bath, Pa.

Near Broad Run, Frederick Co., Md., on the 25th of Feb., by the Rev. M. L. Shuford, Mr. Robert S. Delander, to Miss Ada F. Barriek.

In Millersburg, Dauphin Co., Pa., Feb. 25th, 1879, at the bride's mother's, by Rev. J. B. Kerschner, Mr. B. F. Rudy to Miss Emma R. Albert, both of Millersburg, Pa.

In Millersburg, Dauphin Co., Pa., Feb. 27th, 1879, by the same, Mr. Abraham Harb to Miss Harriet Stroup, both of Halifax Township, Dauphin Co., Pa.

On the 13th inst., by Rev. T. J. Barkley at the bride's home, Mr. W. H. Keck to Miss Seba Bauman, both of Allegheny City.

On the 25th of Feb., at the bride's parents, by Rev. I. N. Peightel, Mr. C. W. Brode, to Miss Emma Gorsuch, both of Hopewell Township, Bedford Co., Pa.

On the 27th ult., at Sharpsburg, Md., by the Rev. Ambrose C. Geary, Mr. Samuel H. Miller, to Miss Maggie Hart, both of Sharpsburg, Md.

On the 25th ult., at Mt. Moriah, by the same, Mr. David M. Schnebly, to Miss Mary R. Cromer, both of Mt. Moriah, near Downsville, Washington Co., Md.

On the 20th ult., at Keedysville, Md., by the same, Mr. Geo. A. Eakle, to Miss Elizabeth G. C. Remsburg, both from near Bakersville, Md.

At the Reformed Parsonage, St. Clairsville Pa., Feb. 20th, 1879, by the Rev. D. N. Dittmar, Mr. Jno. Reap, to Miss Sarah A. Spuce, both of St. Clairsville, Pa.

At the same place, and by the same, Feb. 27th, 1879, Martin L. Croyle, to Miss Emma Smith, both of Bedford Co., Pa.

At the same place and time, and by the same Jno. Henry Fickes, to Miss Eliza J. Wentz, both of Bedford Co., Pa.

Obituaries.

DIED.—Near Oak Shades, Pa., Feb. 22d, 1879, Mrs. Mary C. Blackburn, aged 36 years, 7 months and 18 days.

DIED.—At Nazareth, Pa., Feb. 18th, 1879, Mr. Samuel Ott, aged 76 years, 8 months and 12 days.

Mr. Ott was born in Upper Mount Bethel Township, Northampton Co., Pa. Shortly after his birth, he was dedicated to God in Holy Baptism. On arriving at a suitable age, he united with the Reformed Church by Confirmation, under Rev. Dr. Theo. L. Hoffediz. About thirty-four or five years ago, he removed to South Easton, and about four years ago, came to Nazareth. Mr. Ott was for many years a member of the old Third Street Church in South Easton. When the Reformed Church in South Easton was organized he transferred his membership to that Church. He was for years an elder in old Easton Congregation, and was frequently a delegate on the floor of Classis and Synod.

He was a kind husband, an affectionate father, and a good neighbor. He was punctual in his attendance upon the services of the Sanctuary. His trust was in the merits of a Crucified Redeemer.

On Saturday, the 22nd of Feb., his remains were buried in the Easton Cemetery. Peace to his ashes. PASTOR.

DIED.—On Feb. 24th, 1879, near Sulphur Spring, Cumberland Co., Pa., Elder David Wolf, after a brief illness aged 69 years, 1 month and 19 days.

Father Wolf was born near the spot where he died, and by industry, frugality and the special blessing of God acquired means to make his numerous family comfortable, and happily secure their settlement around him.

He was baptized in infancy, and at mature age renewed his baptismal vows in the rite of confirmation. He was an earnest, active and useful member of the Church, and delighted to tread the courts of the Lord. There was scarcely a Sabbath, however inclement the weather, that his form was not visible in the Tabernacle of the Most High. He could exclaim with one of old "How amiable are thy tabernacles, O Lord of hosts; My soul longeth, yea, even fainteth for the courts of the Lord."

Although an elder during many years, he was installed for a new term the Sabbath before his illness; but it pleased the Lord to remove him from his labors in the Church militant, to that holier and happier sphere where saints delight to dwell. He was an indulgent parent, and devoted Christian, setting his family a good religious example. His house was daily made vocal by prayer and praise, and his life so accurately corresponded with his profession, that people universally attested his purity, virtue, and piety. The community manifested their high appreciation of his excellence by the unusually large attendance upon his obsequies. The pastor improved the occasion by a discourse based upon Rom. vi. 21. G.

Acknowledgments.

ST. PAUL'S ORPHAN HOME.

Mt Tabor ch. per Rev W H Bates, cash,	\$2 65
Paradise chg. John Wolbach, cash,	9 00
Scott Dale S S, per Rev S Z Beam,	2 50
Jacob B Leighty, " cash,	1 50
Ref S S, Greensville, Pa, per W H Beachler cash,	20 00
A Friend, Washington, Ill, cash,	1 00
Mrs Rev M Bair, N Washington,	5 00
Mt Zenod and St Luke cong, per Rev H F Keener,	6 00
Mr Penrod, per Rev M H Dieffenbacher,	25
South Bend chg, per Rev A K Kline,	4 00
Ref S S Poland, Ind, per Rev P Joeris,	3 30
G Kneuppe, per Rev P Joeris,	2 00
Mercer chg, per Rev J May,	1 50
Mrs Magdalene Mehtren,	5 00
First Ref chg, Greensburg, Pa, per Rev C R Dieffenbacher,	6 59
Produce	
South Bend chg, one box, per Rev A K Kline,	no est.
Stoystown chg, one box, per Rev W H Bates,	no est.
Mercer chg, one box, per Rev J May, est,	13 15
Total	\$84 44

Checks or Drafts?—We advise our friends in making their remittances, to send Drafts on New York, Philadelphia or Pittsburgh Banks, and thereby save us the unnecessary outlay of from ten to twenty cents collection on each check.

T. F. STAUFFER, Supt.

HOME MISSIONS.

Reed of Rev F F Hoffmeier, Middletown, Va, per Rev D F Fouse, for missions in Iowa Classis,
 10 00 || CHAS. SANTEE, Treasurer | |
| B. Home Missions General Synod. | |

SYNOD OF THE POTOMAC.

BENEFICIARY EDUCATION.

Receipts during February.

Reed from Virginia Classis, per Rev H St J Rinker, Treas,	\$25 00
St Paul's S S, of Waynesboro, for, and paid to a particular student,	20 00
Manchester chg, per Rev S S Miller, Treas	8 00
Maryland Classis,	8 00
Boonsboro chg, per do	8 00
St Thomas chg, per Rev Wm I Stewart, pastor	10 00
Total	\$71 00

MERCERSBURG, PA., } WM. M. DEATRICK,
March 1st, 1879. } Treas. Board of Education

BENEFICIARY EDUCATION.

Reed per Rev W A Haas, Treas of West Susquehanna Classis, contribution of Selinsgrove chg, for beneficiaries of said Classis,	\$15 00
SAML. R. FISHER, Treasurer.	

Youth's Department.

THE CHILDREN'S LITANY.

Saviour, now before Thy throne,
We would worship Thee alone;
As before Thee now we bend,
May Thy grace our hearts befrend!
By Thy childhood and Thy tears,
Poverty and toil of years,
Hear, O hear us when we cry,
Hear the children's litany!

By Thy days of sore distress
In this wasteful wilderness;
By Thy nights of prayerful woe,
Grappling with our sleepless foe;
By Thy weariness and pain,
Turning all our griefs to gain:
Hear us as we call to Thee,
Hear the children's litany.

By Thy sacred temples torn,
Scarlet robe and piercing thorn;
By Thy agonizing prayer,
Crushed and bruised by our despair:
Let forgiveness through Thy blood
Bring our wandering hearts to God;
Hear, O hear our earnest cry,
Hear the children's litany.

By Thy passion, bloody sweat,
Let us never Thy love forget;
By Thy love so full and free,
Death and anguish on the tree;
With Thy grace each bosom fill,
Teach us all to do Thy will;
Thus we pray with weeping eye,
Hear the children's litany.

—S. S. Chronicle.

JOAN OF ARC, THE MAID OF ORLEANS.

Jeanne had grown up to early womanhood amid strange environments, and had developed a strange character. In no other part of France, even down to the present day, is the religious sentiment so deep as in the secluded region of the Vosges: and besides the legends of the Church the district is rife with wild beliefs and fancies. From the door of her father's cottage the child could look upon the borders of an old oak wood, reputed to have been in former times the haunt of the elves and fairies of the ancient superstition. Her favorite resort was said to have been a beautiful fountain, overshadowed by a great beech-tree, which still bore the name of the "Ladies' Tree." Although these fairy dames were now no longer permitted to assemble here, there were in the days of Jeanne old people who professed to have seen them in their youth. The children of Domrémy were still in the habit of dancing under the shadow of the old beech, and hanging garlands upon its branches. Every year the whole population of the village, headed by the curé, were wont to go thither in procession, and Mass was said and hymns sung, perhaps by way of exorcising the former weird hunters of the wood. From her father's garden, Jeanne could see the windows of the little church dedicated to Saint Catharine and Saint Margaret. A league away was a chapel to which pilgrims resorted from all the country around; and among all the pilgrims none were more assiduous than the pious wife of Jacques Darc, and her friend, Sibylla, the godmother of Jeanne, who was noted, as befitted her name, for her fondness for the legendary lore of the Vosges.

She began to see visions, and to hear celestial voices as early as her thirteenth year. We need not here enter upon the inquiry whether these visions and voices had an actual objective existence, or were the creations of her own overwrought imagination. It is enough that to her belief they were real and actual—as veritably real and actual as anything in her experience. In that belief she lived during her short and blameless life; holding that belief she died at the stake.

Her first vision, as related by herself, occurred when she was thirteen. At noon, on a fast-day in Summer, she sat in the garden looking at the windows of the village church. All at once they blazed into sudden effulgence, and she heard a low voice saying, "Jeanne, be an obedient child, and go often to church." Before long her visions began to assume a definite form, taking shape and color from the events of those troublous times when the English and the Burgundians were ravaging France; and the Dauphin, still uncrowned, was sorely bestead far away to the south. The region of the Vosges had indeed actually suffered comparatively little, for it lay far from the main scenes of strife. The people

of Domrémy had all been decided Armagnacs; there was but one Burgundian among them. But the tidings of what was doing elsewhere penetrated these secluded valleys. And there was an old prophecy, attributed to the half-mythical Merlin, according to which, at a time when the fortunes of France should be at their lowest, deliverance should be wrought by a virgin born in Lorraine.

In that first vision in the garden, the young girl had been exhorted to be "obedient." She was soon to learn to what that obedience extended. Not long after that vision she was, as she was wont to do, watching her father's sheep in the lonely fields; when all at once a light brighter than that of noonday, shone around her; and in that illumination she beheld the form of the Archangel Michael, as she had so often seen it in the altar-piece of the pilgrim's chapel, winged, and with uplifted spear. The countenance was grave and severe, "that of a *prud'homme*—a sage man," she said. "Go to the succor of the King of France," said the Archangel, "and thou shalt restore his kingdom to him." "Messire," replied the trembling maid, "I am only a poor girl. I know not how to lead men at arms." "Go thou," responded the Archangel, "to the Sieur Baudricourt, captain at Vaucouleurs, and he will conduct thee to the King. Saint Catharine and Saint Margaret will be thy aids."

"Didst thou see him?" asked the Bishop, before whom she was upon her trial as a witch and a sorceress. "With these eyes I saw him, as plainly as I see you now," was the reply. This vision was substantially repeated not long after, when, she says, the Archangel "inspired me with courage and pity for France. After him appeared sainted women all in white, with lights innumerable, crowns on their heads, and voices of wondrous melody. When they departed, I longed that they would take me with them."

May 31st, 1431, was the day appointed for the execution. One slight favor, for which she earnestly begged, had been most unaccountably granted. Instead of being stripped for the stake, she was allowed to be burned in a long white robe. She was placed in a cart and borne to the place of execution in the public square, now known as the *Place de la Pucelle*, where the stake had been fixed on a high mound so that all might see the execution of the sentence. Among all the ecclesiastics there was besides her confessor, only one, a monk named Isambert, who had dared to manifest any kindness to her. He ran behind the cart in which she was seated by the side of her confessor, uttering silent prayers for her soul. When the foot of the mound was reached, the representative of the judges uttered the prescribed formula: "Depart in peace. The Church can no longer throw her protecting shield over thee. She surrenders thee to the secular arm."

Jeanne knelt in the cart, and prayed—prayed even for those who had condemned her to death. In a clear voice she confessed any errors which she might have committed, and begged that a cross might be put into her hands. No one heeded her petition at first: apparently none of the bystanders had a cross about him. But at length an Englishman tied a couple of rough twigs together in the form of a rude cross, and gave it to her. She kissed it, and placed it in her bosom. Isambert, moved by a sudden emotion, ran to the church hard by, seized the crucifix from the altar, and placed it in her hands.

Accompanied by her confessor, she was led up to the stake. Even here the Bishop of Beauvais sought to win from her some acknowledgment of sorcery which might be used in justification of the part which he had taken in her judicial murder; but in vain. "Bishop," she said, "I die by your means; but," she continued, raising her voice, "my visions were from God."

The confessor proceeded to fulfil his last offices. He was so long about it that the spectators grew impatient. "Now, priest," yelled some of them, "do you mean to make us dine here?" So deeply was the confessor absorbed in his pious task that he did not even perceive

that fire had been applied to the pile, and that it was slowly creeping towards his vestments. Jeanne saw this, and exclaimed, "Oh, Jesus! Go, my father, and when the flames are around me elevate the cross, that my dying eyes may see it; and speak holy words to me until the end."

A great hush fell upon the bystanders as the flames crept nearer and nearer to the stake. All at once a cry of agony arose. "Water! water!" was heard. The fire had seized upon her long robe and her abundant hair. The agony was brief. Her head sank upon her breast; some confused words were heard, among which "Jesus!" was the only one clearly distinguishable. With that name upon her lips, Jeanne d'Arc passed from the Here to the Hereafter.

As for Charles, whom she had made King of France, and who never put forth the slightest effort in her behalf—not even protesting against the iniquitous trial—all things went well with him for many long years. Four years after the death of the Maid of Orleans, he made friends with the Duke of Burgundy, without whom she would never have been consigned to the tender mercies of the Inquisition, and of the English. In a few months, the English were driven clean out of Normandy and Guienne; and eight years before the death of Charles no foot of French soil, except the town of Calais, remained in possession of the English.—*Frank Leslie's Sunday Magazine.*

BOYS MAKE MEN.

When you see a ragged urchin
Standing wistful in the street,
With torn hat and kneeless trowsers,
Dirty face and bare red feet,
Pass not by that child unheeding;
Smile upon him. Mark me, when
He's grown old he'll not forget it;
For, remember, boys make men.

Have you never seen a grandsire,
With his eyes aglow with joy,
Bring to mind some act of kindness—
Something said to him, a boy,
Or, relate some slight or coldness,
With a brow all clouded, when
He recalled some heart too thoughtless
To remember boys make men?

Let us try to add some pleasure
To the life of every boy;
For each child needs tender interest
In its sorrow and its joy.
Call your boys home by its brightness;
They avoid the household, when
It is cheerless with unkindness,
For, remember, boys make men.

HEROISM.

In 1706 Turin was besieged by a powerful army of the French, and though the Turinese opposed to their besiegers the most resolute and skillful defense, and kept them at bay for many weeks, by foiling their attacks with frequent surprises and sorties, and with heavy firing from the walls, yet, at the end of three months, the assailants were so far advanced that all the defensive fortifications had been mastered, and one alone remained to the Turinese, the capture of which, seemingly probable, would render the citadel and the town incapable of further defense. The governor of Turin, Count Daun, in order to save the last post of defense, and to get rid of a tremendous battery which threatened it, ordered a chosen body of men to approach the battery by undermining the ground, and to destroy it by a subterranean explosion. The captain of these miners was Pietro Micca. He obeyed Daun's orders with the liveliest solicitude and most unremitting labor, and got so far in undermining the battery, that nothing remained to be done but to lay the train of powder and to set fire to it. When, lo, and behold! the occupants of the battery, probably apprised of subterranean operations by the usual expedient of putting dry peas upon a drum-head, which, by their disquietude, indicate that something wrong is going on below, began to delve and agitate the ground from above in such a manner as to apprise the underminers that they might every minute expect a meeting with the counterminers. The roof of the subterranean passage shook down so much dust, and brought such unwelcome noises over the heads of the former, as to show that the battery-holders had no mind to be blown up without their own consent.

The minutes of the awful crisis soon contracted into moments. For the whole body of sappers to retire without leaving some one individual to blow up the mine, was to give up the whole project. No resource for its success remained but for some one to set fire instantly to the powder in the mine, though this necessarily inferred the death of the firer. Pietro Micca took this task upon himself, and resolved to perish in accomplishing it. He ordered his company to retire. "Remember," he said to them, in a melancholy voice, "to recommend my tender children to the paternal heart of our king. Let him be their supporter and father. I die joyfully to serve my country and king." He then advanced to the mass of powder that was to be exploded, set fire to it, and blowing up the battery, expired under its ruins. To this devoted act of Micca, Turin for that time owed its preservation.

WILD BABIES.

A touch of nature makes the whole world kin, so we have chosen a trite illustration of the truth of this statement, and venture to exhibit it by showing to our parents the manner in which certain savage people treat their offspring, because a pleasant and envious notion is entertained here and in other civilized precincts that young Indians grow—just grow as Topsy thought she did. But it is not so: they have sore eyes and bad tempers; they wake up in the night with lusty yells and the colic; they have fits; they raise riots when cutting their teeth, and they are just as much petted and just as mischievous as our own.

The mothers of Pocahontas and Red Jacket worried over them with just as much earnestness as, perhaps, did the maternal progenitors of Mrs. Hemans and George Washington, while quite as much paternal supervision was given, doubtless, to one as to the other. When the question of love and tenderness alone is mooted, then it should be said without hesitation that the baby born to-day in the shadow and smoke of savage life is as carefully cherished as the little stranger that may appear here, simultaneously with it, amid all the surroundings of civilized wealth; and the difference between them does not commence to show itself until they have reached that age where the mind begins to feed and reason upon what it sees, hears, feels and tastes; then the gulf yawns between our baby and the Indian's; the latter stands still, while the former is ever moving onward and upward.

The love of an Indian mother for her child is made plain to us by the care and labor which she often expends upon the cradle, the choicest production of her skill in grass and woolen weaving; the neatest needle-work and the richest bead embroidery that she can devise and bestow are lavished upon the quaint-looking cribs which savage mothers nurse and carry their little ones around in. This cradle, though varying in minor details with each tribe, is essentially the same thing, no matter where it is found, between the Indians of Alaska and those far to the south in Mexico. The Esquimaux are the exception, however, for they use no cradle whatever, carrying their infants snugly encoined in the hoods to their parkies and otter-fur jumpers. The governing principle of a pappoose cradle is an unyielding board, upon which the baby can be firmly lashed at full length on its back.

This board is usually covered by softly dressed buckskin, with flaps and pouches in which to envelop the baby; other tribes, not rich or fortunate enough to procure this material, have recourse to a neat combination of shrub-wood poles, reed splints, grass matting, and the soft and fragrant ribbons of the bass or linden tree bark. Sweet grass is used here as a bed for the youngster's tender back, or else clean dry moss, plucked from the bended limbs of the swamp firs; then, with buckskin thongs or cords of plaited grass, the baby is bound down tight and secure, for any and all disposition that its mother may see fit to make of it for the next day or two.

Indian babies, as a rule, are not kept in their cradles more than twenty to twenty-four consecutive hours at any one

time; they are usually unlimbered for an hour or two every day, and allowed to roll and tumble at will on the blanket, or in the grass or sand, if the sun shines warm and bright. But this liberty is always conditional upon their good behavior when free, for the moment a baby begins to fret or whimper, the mother claps it back into its cradle, where it rests with emphasis, for it can there move nothing save its head; but so far from disliking these rigid couches, the babies actually sleep better in them than when free, and positively cry to be returned to them when neglected and left longer than usual at liberty. This fact is certainly an amusing instance of the force of habit.

When the pappoose is put away in its cradle, the mother has little or no more concern with it, other than to keep within sight or hearing. If she is engaged about the wigwam or in the village, she stands it up in the lodge corner or hangs it to some convenient tree, taking it down at irregular intervals to nurse. When she retires at night, the baby is brought and suspended at some point within easy reaching; if the baby is ill, it is kept at her side, or she sits up all night with it in the most orthodox fashion. When the women leave the village on any errand, such as going to the mountains for berries, or to the river canon for fish, the cradles with the babies therein are slung upon their mothers' backs, no matter how far, how rough the road, or how dismal the weather.

Indian babies are born subject to all the ills that baby flesh is heir to, but with this great difference between them and ours—when sick, they are either killed or cured without delay. This does not happen, however, from sinister motives; it is not done to avoid the irksome care of a sickly, puny child; it is not the result of lack of natural love for offspring—not any or all of these: it is due to their wonderful "medicine," their fearful system of incantation.

A pappoose becomes ill; it refuses to eat or to be comforted; and after several days and nights of anxious, tender endeavor to relieve her, the mother begins to fear the worst, and growing thoroughly alarmed, she at last sends for the "shaman," or a doctress of the tribe, and surrenders her babe to his or her merciless hands. This shaman at once sets up over the wretched youngster a steady howling, and then anon a whispering conjuration, shaking a hideous rattle or burning wisps of grass around the cradle. This is kept up night and day until the baby rallies or dies, one doctor relieving the other until the end is attained, and that result is death nine times out of ten.—*Harper's Magazine.*

Pleasantries.

ACCOMMODATING.—Customer: "Yes, I like the bonnet; but I do not want the cap in it." Show-woman: "Oh, you can have it without, if you like. With the cap it's a *bonnet*, you know, and without it it's an 'at'!"

"Is that a friend of yours?" said a gentleman pointing to one who was rapidly moving down the street. "Can't tell you till next Saturday," returned the gentleman addressed. "I've just lent him five shillings."

Bothering a rich man by boasting of a set of malachite studs he had just bought, a fop asked if he did not admire them. "Oh, yes," replied the man of wealth, "very much indeed; I've got a mantelpiece like them at home."

"Some things," said an excited politician, "can be foreseen and foretold; and I now foresee, and I will now foretell, that the day will soon come when our liberties shall be no more. This is as certain, my fellow citizens, and it is as sure as that Romeo founded Rome."

A school-girl of tender years thus writes to a bosom friend: "Dear Susan:—I shan't attend school agin until I get some new cuffs, collars and Jewelry—dear Mama agrees with me that it is my Dooty to take the shine out of that Upstart Mary Jones, and I'll do it if I never learn nothing."

Sunday-School Department.

SCRIPTURE LESSONS.
MARCH 16. LESSON 11. 1879.

Third Sunday in Lent. John x. 1-10.
CHRIST, THE DOOR.
1. Verily, verily, I say unto you, He that entereth not by the door into the sheepfold but climbeth up some other way, the same is a thief and a robber.
2. But he that entereth in by the door is the shepherd of the sheep.
3. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.
4. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.
5. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.
6. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.
7. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.
8. All that ever came before me are thieves and robbers: but the sheep did not hear them.
9. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.
10. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

COMMENTS.

Our Lord speaks the parable of the sheep-fold, (vs. 1-6), and proclaims Himself the door of it (vs. 7-10). He had just received the poor man, to whom He had given sight, (chap. ix.) into close communion with Himself, whilst the Pharisees had cast him out. By thus banishing him, they believed him to belong no longer to the society of God's children, yet Jesus had admitted him into right-fellowship with God, through Himself, the only right door. The common people were consequently in doubt, not knowing whom to believe and follow.—Christ, whose miracles were so grand, or the Pharisees and Scribes, who sat in Moses' seat. They needed light, therefore. Hence our Lord declares, that inasmuch as they had not acknowledged Him as the only way to God, they could not themselves belong to the true spiritual fold, and much less be the shepherds of the flock, however loud their pretensions. What they might and ought to have been as well as what they really proved to be—both these parts are brought out plainly in the parable by the contrast which He draws between the true and false shepherd.

VERSE 1. Verily, verily. How often does Christ open a discourse or saying in this way. Twice it recurs in the lesson. He would arrest and fix attention by it. Sheep-fold: This is God's kingdom—the Church. Twice He assures us now that He is that door, (vs. 7-9). No one can come to God, unless through Him. (John xiv. 6). Believers are compared to sheep, who, because of their docile and obedient dispositions, are willing to enter by the Gospel-way. Revelation, the Law and the Prophets, the Gospel and its ordinances—these are the walls around about Zion. By nature all men stood without. Through Christ we may enter within the family of God. Thief, Robber: the one takes by cunning and stealth; the other, by violence. All attempts to approach God, except through Christ, are pronounced unlawful, and wicked. They rob God of His due honors, Christ of His proper glory, and the soul of salvation. Let it be done stealthily, "through nature, up to nature's God," or defiantly, by building a tower—it is all done in a selfish spirit, and so proves itself a kin to the motive of the thief or robber. A refusing to believe and obey the Prophets and Moses, as did the Pharisees, or refusing to believe and obey the Gospel, is to imagine some other way open, over which man can ascend to God. (John ii. 13-18).

2. As a shepherd of souls is first and foremost of the sheep too, he that has not found the door, as a member of the fold, will surely not prove a knowing shepherd either. As they did not know Him and yet were within the fold—and shepherds also—what were they but "thieves and robbers?" It is a question whether the Christian fold may not have just such characters within itself. To play the religious character and perform devotions for selfish ends is bordering on simony and sacrilege—in the Sunday-school, in the Church, in Society.

3. The porter: This is a name and office assigned to the Spirit of God, who pervaded the Law, animated all the Prophecies and Psalms, and filled the ancient Church. Had they been true Israelites, and not merely of Israel, they could not but have heard that voice; had their own hearts opened to the truth of the Messiah, and been enabled to instruct and prepare the flock for His advent among them. A true Shepherd of Israel would have led the flock out of themselves, out of earthly expectations and unbelief, by the truth and unction of His work, even as the earthly tenders knew and controlled their sheep, even by name.

4-5. Putteth forth His own sheep: By their ministry and example among and before the flock, they might have led them nearer to the kingdom that was about to be established in their midst. But being nominal and selfish shepherds, the earnest souls, such as Simeon and Anna, had long since ceased to heed their command or follow their example. Indeed they fled away, as from the voice of a stranger.

6. As it was a parable or allegory, they did not understand the application. That the Pharisees and spiritual guides were meant by "them," however, we may see in verses 40-41, in chapter ix.

7. With emphasis now He proclaims Himself to be the door, gate or way to God, for all the lost sheep.

8. All that ever came before me, etc. The term before must not be taken in its usual sense. It does not here signify a going before in the order of time. The great Prophets and John the Baptist were glorious forerunners of Christ. But all that ever came in His name, claiming His place and prerogatives; all that ever pretended to be the mediator between God and man, before His advent, were "thieves and robbers." The same may be said of all that may follow Him. No other name or Gospel can be proclaimed without robbing both God and man. Nor will earnest souls heed them hereafter, as little as those were honored in former days. Only their like were carried away.

9. Through Him as the door can men enter into communion with God and thus be saved from the surrounding powers of evil. In and out is taken to mean Christian liberty by truth, and let us believe it to signify a going into Truth and Life, and by consequence, out of the region of sin, evil and death. (John viii. 32-38). Pasture signifies Grace—the bread of angels and food of souls.

10. The selfish guides of the old covenant, and Christ the true and good Shepherd are here strikingly contrasted. For the character

of the former, read Ezek. xxxiv. 2, etc. For the latter, see verse 11. The former wrought death; Christ is life and salvation. Abundantly may mean eternally.
Practical thoughts: There is a kingdom of God at hand. Christ is the entrance and way to God for men. The object of all Christian teaching is to win souls for God through Christ. The success of all such teaching depends upon our own personal knowledge of Jesus Christ. Faith and godliness challenge God's Spirit upon all our efforts. See Col. iv. 3; 2 Cor. ii. 12; 1 Cor. xvi. 9; Rev. iii. 8; in reference to the opening of the doors of those hearts to whom we are called to minister in the Lord.

UNCONSCIOUS FAREWELLS.

Every hour there are partings, thought to be only for a little season, which prove to be forever. Life is very critical. Any word may be our last. Any farewell, even amid glee and merriment, may be forever. If this truth were but burned into our consciousness, and if it ruled as a deep conviction and real power in our lives, would it not give a new meaning to all our human relationships? Would it not make us far more tender than we sometimes are? Would it not oftentimes put a rein upon our rash and impetuous speech? Would we carry in our hearts the miserable suspicions and jealousies that now so often embitter the fountains of our loves? Would we be so impatient of the faults of others? Would we allow trivial misunderstandings to build up strong walls between us and those who ought to stand very close to us?

Now how it would bless and beautify our lives, if we could carry that same thoughtful, grateful, patient, forgiving, loving spirit into our every-day intercourse with each other; if we could treat men with the same gentle consideration, with the same manly sincerity, as when we sit by their death-bed; if we could bring the post mortem justice, appreciation, gratitude, charity, and unselfish kindness back into the vexed and burdened years of actual toilsome life! And it would be impossible to live otherwise, if we but realized that any hour's intercourse with another might be the last.

"If thou dost bid thy friend farewell,— But for one night though that farewell may be, Press thou his hand in thine; How canst thou tell how far from thee Fate or caprice may lead his steps, ere that tomorrow comes? Men have been known lightly to turn the corner of a street, And days have grown to months, And months to lagging years, ere they have Looked in loving eyes again. Yea, hadst thou always time to say some earnest word, Between the idle talk, lest with thee henceforth, Night and day, regret should walk."

We all want to have beautiful endings to our lives. We want to leave sweet memories behind, in the hearts of those who know and love us. We can only make sure of this by living always so that any day would make a tender and beautiful "last day;" that any hand-grasp would be a fitting farewell; that any hour's intercourse with friend or neighbor would leave a fragrant memory. For after any heart-throb God may write "Finis."—S. S. Times.

CHILDREN DOING GOOD.

I am sure you will find out ways of showing kindness if you look for them. One strong lad, I saw the other day, carrying a heavy basket for a little tired girl. Another dear boy I met leading a blind man who had lost his faithful dog.

An old lady sitting in her arm-chair by the fire once said, "My dear granddaughter there, is hands, feet and eyes to me."

"How so?"
"Why, she runs about so nimbly to do the work of the house; she brings me so willingly whatever I want; and when she has done, she sits down and reads to me so nicely a chapter in the Bible."

One day a little girl came home from school quite happy to think she had been useful; for there was a school-mate there in great trouble about the death of a baby brother.

"And I put my cheek against hers," said her companion, "and I cried too, because I was sorry for her, and after a little while she left off crying, and said I had done her good."

The ways in which you can do kind actions are very, very many. Almost every hour of the day, if you have a kind heart, you will find some opportunity of doing a kind deed.—Presbyterian.

God's mercies are like a large chain every link leads to another; present mercies assure you of future.

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Arr. Carlisle.....	9:00	2:35	6:25	10:10
Chambersburg 10:30		4:00	6:45	F. M.
Hagerstown.....		5:00		
Martinsburg.....	12:50	6:30		
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Live. Martinsburg...		7:00		1:00
" Hagerstown.....		8:15		3:15
" Chambersburg.....		9:30	1:00	4:33
Arr. Harrisburg.....	6:00	10:55	3:00	6:00
	7:00	12:55	3:30	7:00
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